CHURCH WORK WITH INTERMEDIATES

ELIZABETH M. FINN

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By
ELIZABETH M. FINN

Intermediates
Title

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Dedicated

to the memory of

Mrs. Emma M. Markley

My Mother

Who understood this awakening period of life

Who believed, trusted, helped, encouraged, sympathized, played, and

Was never too busy or too tired to be a pal

Her memory is a benediction to her children and their friends of early adolescence

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PREFACE

It has been a real privilege to meet the Intermediate in his home, to live day after day with him, see him at play and in the schoolroom, and to "watch" his mind work. Then, to drop in upon him in his church life, and note his inactivity has caused one to question "Why?"

This book aims to bring the result of study and experience together. The field is inexhaustible, and the early adolescent is the most interesting of all students. He tries your patience and demands your best. Therefore the attempt is made herein to study him as he is; to find his relationship to home and to school; to discover how he may be kept busy at study, at play, and in service, and how to bring him to his highest development that he may be his best, give his best, and live for "God first, others second, and self last."

Acknowledgment is made to all coworkers in the field of religious education, of suggestions received in conferences and in conversations, and to the many teachers, public and church school, who have graciously given demonstration lessons. Grateful appreciation is expressed to Miss Meme Brockway, who by building the Children's Division of the Northern Baptists created a demand for recognition of our Intermediates, to the Board of Man-

agers of The American Baptist Publication Society, who urged that special thought be given this age group, to Dr. William E. Chalmers who gave the opportunity to the author to study this group and who encouraged to greater endeavor, to Dr. William H. Main and Mr. Harvey E. Cressman, who entrusted her with the task, and to Dr. Daniel G. Stevens, who read and edited the manuscript.

If these suggestions are helpful, if the Intermediate gains a new foothold in the church, if a new interest is kindled in this vital age, if the youth of our land are in some measure saved for our Master, the author will be grateful.

ELIZABETH M. FINN.

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CHAPTER I

"THOSE INTERMEDIATES"

Got any rivers you say are uncrossable?
Got any mountains you can't tunnel through?
We specialize in the wholly impossible—
Doing the task no one else can do.

—*"Canal-Diggers' Creed."*

Parents, teachers, critics, and friends have never felt deeper misgivings over our early adolescent than they do today. It is not that they begrudge our adolescents their harmless fun, nor do they harbor any disagreeable wish to clip the wings of youth, nor is the glance that of disfavor or distrust, but they find themselves looking upon a very different world from that in which they lived when they were young.

As leaders, we are beyond the place where they now stand. We cannot see the view which is their view. We have gone beyond—perhaps not too far—perhaps many miles. Our view of life is one which they may not have seen, nor yet desire to see. If we are the long-faced "Don't-do-this-or-that, that-is-not-wise" type; if we can offer no good substitute for the "don't"; if we fail to meet them on their own ground, can you blame them? And yet, the ringing challenge of the "Canal-Diggers' Creed" is the unspoken word of every intermediate.

There are twenty-seven million under twenty-five years of age in this country today not enrolled in any Sunday

school, who therefore receive no formal or systematic religious instruction. Eight million American children less than ten years of age are living in homes where parents know no church affiliation, and have no home touch with Christian ideals. Seventy-five per cent. of the crimes in the United States are committed by boys between the ages of seventeen and twenty-two. And—our girls! What of American girlhood? Statistics show the average age of girlhood's immoral beginnings to be fourteen years?

It is time we began to examine the foundation of youthful delinquency. The home is the very corner-stone on which rests national life and progress. Today the home is the weak spot in our civilization.

We have placed upon the shoulders of our public-school leaders the important task of rearing the youth of America. We have watched with interest as these leaders have met the changing conditions, and with methods unmistakably progressive have attempted to develop body and mind and social relationships. There they must stop, for separation of Church and State has placed in the hands of Home and Church that beautiful privilege of bringing youth to an acceptance of Christ as Master, and of Christian ideals as the standard of life. The home has apparently failed to accept the challenge. Must the church also acknowledge defeat?

Companionship with girls and boys of intermediate age proves beyond a doubt that here is the place to conserve those results already attained, and to build for better manhood and womanhood. Here, too, is the opportunity to reach those who have never yet been found for church or Christ.

Who then are these intermediates? What is their relation to home, to church, to school? What are their characteristics—physical, mental, social, and religious, or spiritual? For the *individual* must be known and studied if we would teach him or reach him. Because public education has found the study of the *child* more valuable than the study of *subject matter* and *curricula,* unprecedented success has been had. May we not profit by the experiences in the study of the science of education, and study the *individual*—see him *as* he is, and *where* he is?

Our intermediates—girls and boys of twelve, thirteen, fourteen years of age, are the junior-high-school students, the juniors of the World Wide Guild, the intermediates of the church, the Boy Scouts, and the Camp Fire Girls. This is the period of awakening, that time of transformation from child to adult. The child is going; the young man, the young woman is arriving. *Life functions as a unit* and the whole personality is awakened. The church, if it would deal with the spiritual life of the intermediate, must deal with *all* of life. It must realize the physical, mental, and social needs and hunger of this awakening life.

There is neither space nor need to enter into a detailed study of this life, but a few outstanding characteristics may be noted. We shall, therefore, briefly study the intermediate that we may recognize him as an opportunity and a challenge.

Physical Characteristics. There are changes in the body that startle. These intermediates are turning life's corner. A stronger body is being built to house the new emotions, ambitions, and activities. The girl and boy, driven by the innate biological urge, branch out from the

single-tracked ego of childhood's years into the more complex paths of early adolescence.

It is the time of *abounding vitality,* often immediately counteracted by the "blues." The intermediate, or early adolescent, is tireless and exhaustless. No climb is too hard, no hike too long, no task too difficult in this time of irrepressible activity and energy. Yet we must watch carefully, for while we recognize his exuberant life and vigor, we realize that he cannot stand severe strain, due to the still relatively small heart.

Growth is rapid, but there is no coordination of muscle and bone, which leads to awkwardness and self-consciousness. The girl, in order to hide herself from her fellow creatures, develops a boisterousness and a forwardness that lead to misinterpretation in "The intermediate is rude, loud, boisterous, and forward."

Sex-awareness comes with the growth and development of the sex organs, which results in either attraction or repulsion. They become conscious of personal appearance as they approach the senior age. The growth of the sex organs shows in the changing of the boy's voice to the harsher and unpleasant tones. He becomes self-conscious, and with the light down on the upper lip at fourteen, desires to retire from public gaze. The girl's voice is not so noticeably different, although her tones are richer and deeper, and grow softer toward the end of this period.

The intermediate is really a power-house of vitality, strength, energy, and true enjoyment of physical exuberance.

Girls mature about a year in advance of boys, though boys increase in height more rapidly than the girls. This is a time when we must carefully watch their physical

growth. Often the physical outpaces religious development, which leads to an unhappy, dissociated life, with no definite aim, no guided activity, no realization of the body as the temple of the Holy Spirit.

Mental Characteristics. We develop the body to become the servant of the mind. When one has let immoral habits predominate, the body has become master of the mind. We, as leaders, must see the individual as he is, in order that we may see him *as he is to become,* and understand the methods of making worth-while changes and preventing misfits in life. The leader's part is that of educative determination. The mental attributes, then, which contribute to this guidance are necessarily studied.

The junior was willing to listen to suggestion, to obey authority. The intermediate is awakening to a newness of thought, shown when the authority of parent, leader, or teacher is questioned. His claim of the *right to think* for himself is due to the rapid development of mental powers. Physical exhilaration leads to bright, active thinking, while the "blues" create an atmospheric depression in thought, and may result in moroseness, disagreeable sulking, and when crossed, to impudence. The bright student of yesterday is today's dullest pupil.

Self-consciousness shows itself mentally, also. It will be characterized by boasting of self, home, and all things personal. Egoism may be strongly evident at one time, while the intermediate is backward and a "wallflower" when next he is met. He is often misunderstood, and reprimanded for what he does not himself understand.

His mental appetite is keen, and he will often walk long distances to find a library where he may satisfy a sudden

hunger. Yet, he may just as suddenly become lazy, retire into daydreams, and fail to fulfil requirements. Opinions are hasty, and though there is a marked increase in the ability to reason, *judgments are hastily and independently formed,* often with unfortunate results. The boy, desiring to earn his own living, or as the result of ill-chosen "movies," or because of misunderstanding, leaves his home without thought of consequences. The girl cries herself to sleep, wishes she were dead, or assumes the attitude of the misunderstood and unhappy individual. She builds a wall of reserve about herself, encases self in a "coat of mail" out of which she cannot be coaxed. Only sympathetic understanding can bring her forth from her shell.

The intermediate is *argumentative*—"one eternal tempest of debate." He knows no fear when expressing his opinion, is inquisitive, bold, and keen as a two-edged sword.

He questions authority. Nothing is accepted on trust. We cannot prove our theories without principles to back them. He stands on his own ideas, questions much, and because he is independent in thought, misinterpretation ("impudence") often results. We may guide his moral questions, but he sees black as black, accepts no compromise between evil and good, and therefore solves his own problems. He is easily led, however, and accepts suggestion, not dictation.

This is the opportunity for vocational guidance, the time of prevocational interests. Imagination is active and often impractical. Stories of emotional appeal and "movies" of adventure and excitement predominate. Not elimination, but *discrimination,* must be our policy. To

keep the intermediate on the safe path, urging sane reading and development, is a difficult but necessary task.

There is a strong sense of humor present, and a thorough enjoyment of the happiness of living. Because of the correlation between the mental and the physical activity, best mental work will depend upon a strong body with properly functioning parts. There are always exceptions to the general rule, but on the whole, mental vigor is dependent upon physical well-being. A healthy body is truly essential as the means to education, if in the end, mental alertness and strength are to be realized. A desire to reach out for new experiences is born in the new body, which opens to us the opportunity to send the young folks searching for the Master Man. *The individual is awakened.* He is a thinking, reasoning, arguing, developing individual. How shall we care for this new mind in a new body, except by constant companionship with him and with the Master to whom we would lead him?

Social Characteristics. This intermediate, who lives in a period of great energy and independence, studies his own problems, and reaches his own conclusions. The dependent individual, however, is neither self-reliant nor capable of leadership. The gregarious instinct leads to the "gang" of the boy, and the "bunch" or the "set" of the girl. The leader is soon found, or finds himself, and the sense of loyalty to the group leads each to take his part where he can work with, and for, others. He is learning the significance of "Bear ye one another's burdens," coming *out of self into the group,* from the individual to the social view-point. He delights in his greater and more varied interests. This is the time for membership in organized groups. He feels very keenly

the disapproval or approval of his associates. The leader should be a man (or a woman) whom he (she) can love, admire, and respect. This is the age of hero-worship, and the intermediate will carry the impression of this leader through all of life. It is the time of *strong friendships,* which gives to every leader the opportunity to introduce the Great Friend. It is likewise the time of *strong antagonisms,* and an intermediate once lost is hard to reclaim. He dislikes disagreements, and yet delights in argument. He is "big brother" to the younger child in trouble.

The friendships formed during these early adolescent days are often for life. An older friend is always the "adorée" of the girl, and the "hero" of the boy. The utmost confidence is given to friends, and "heart confidences"—the disappointments, joys, sorrows—are poured into the ear of "pal" as arm in arm they hike or stroll.

They are true to group ideals. The Athenian oath of the Spartan boy and the response to city, State, or national laws prove them willing participants in group life. The "daily turn" of the Scout or Camp Fire Group, and the desire to measure to club or group ideals can be used in building the church program.

The growing altruistic spirit which develops in the senior age, brings an opportunity to show world needs and the challenge for service.

The attraction of the opposite sex is not very strong, although by the latter part of this adolescent period—at about fourteen—it is becoming evident. Girls show the attraction somewhat earlier than boys, who are only slightly interested in girls as individuals. They see girls

as a group and enjoy matched games in competition with them, such as supervised recreational activities—parties, picnics, and hikes.

Recreational desires are strong, and the out-of-doors is thoroughly enjoyed. The community in which they live will afford certain "raw materials," and with "eyes to see and ears to hear" nature lore may be studied, and used to build very happy group enjoyment and practical service.

Remembering the love of free expression, we must provide full play for muscular activity, the natural sense of rhythm, and latent dramatic ability, and through it all build a cooperative spirit of loyalty toward all. This is not an easy task, for the awkwardness of the new body which makes the individual so self-conscious, occasions difficulty in helping him to "find his place" in the group.

Morals and Religion. Until about twelve, faith is a borrowed faith, an inherited faith. The child is what we make him. If powers are not developed in the right way, and at the right time, the tendency dies out. If powers are to become the property of the individual, he must use or lose. To deny that one may come normally to that place where like Samuel, he will answer, "Speak, Lord, for thy servant heareth," is to deny that God works in, and through, life. One need refer only to Luke 2 : 52, and again to Matthew 22 : 37-40 to realize that the so-called fourfold development of the individual is the ideal of all Christians. But religion is not a part of life, it is all of life. It permeates life.

The intermediate awakens naturally, when he has been led through the home and the church, to his responsibility toward God. Jesus was twelve when he went up

to the temple and talked with the teachers and doctors of theology. Samuel was about twelve when he answered God. Among primitive tribes it was customary to take the boy from his mother at twelve. The boy was then introduced to the magical rites which his tribe believed would appease those mysterious forces of nature that controlled life. Some denominations continue this practise in confirmation, when the boy is supposed to assume moral responsibility for himself.

If, however, he is to arrive at this conclusion of "co-worker together with God, joint-heir with Christ," he will do so at about this age. Conversion, as a break with the past, rarely occurs before twelve years of age or after twenty-four.

Let us then note some of the so-called "traits" or "characteristics," remembering that some of these are true of some intermediates and just as surely untrue of others, while of no one individual are all true. Many are stock statements, and the intermediate is an individual, affected by heredity, environment, and individuality, or development of self.

There is evidently a strong current toward truth and toward God. The intermediate no longer takes things on faith. Individuality has entered into the scheme, and question, reason, the why, must be answered. When the church and the home link the public-school science to God, that period of doubt may be overcome, for it is also a period of faith.

The intermediate is not apt to think of self as an individual who has lived a life of sin. Life is but beginning, and he sees Jesus as an example of ideal character, as Leader, as Master, whom he desires to follow, to

serve. It is the time of soul-awakening, and the truth must be made clear. He must find trust, belief, conviction.

He realizes that the responsibility for building his character strong and clean belongs to self. The child is not moral, or immoral, but rather amoral or non-moral. *Morality is the intelligent choice of the individual.* He builds his habits and his actions for the good of the group. One immoral act does not make for immorality, nor does one moral act make for morality. Habitual action makes one moral or immoral. He must needs, then, do more than make perceptions; he must develop habits, and this involves intelligence and knowledge of standards. Morality, under the group headings of (1) Intelligence, (2) Personal Choice, (3) Individual Responsibility, (4) Social Relationships, (5) Habitual Action, provides the leader with the opportunity to make or break life. Training must provide opportunity for choice of right and wrong, with proper emphasis, rightly placed. Through the law of exercise or expression, the impression is definitely placed.

The intermediate *builds upon ideals*—the ideals which have been built into his life, and the ideals which he is building for self. His conscience is active. Acts are right or wrong. He knows no middle ground. He is lonesome at times, and in need of sympathetic understanding. He is finding self. When he fails to live up to his ideals, he is penitent indeed, and unhappy. Forgiveness is sought of parent, friend, and God. His *religion is personal* to him. Christ is a personal Friend, a Helper, a Leader whom he trusts, honors, obeys, and loves. The "larger self" is emerging. He would follow his Leader all the way—

through the baptismal waters—into church-membership. Here he must build his relationship to his church and his God upon strong convictions and understanding that can never be torn from him.

It is a rare privilege to listen to him in his private devotions, as he meets his Master in camp, on hike, in the home. To hear him talk to his Master in public as if he were dependent upon Him for direction in life, is the leader's privilege. In his walks or hikes, in camp, upon the hilltop, in the museum, the art school, the conservatory of flowers or music, he finds God—all have a strong spiritual significance. He is *conscious of God,* and is trying to find his place in the God-wrought plan of the universe.

Figuratively speaking, he stretches forth his hands in his appeal that we may understand his genuine attempt to know God, and that we may not fail to give him the place where he can serve most and best for self, the world, and God.

One intermediate has said: "Mrs. B. had many a quiet talk with me that strengthened my purpose, my self-control, my tolerance. She never preached, and thus made me feel that whatever good I drew from those talks with her had its being in me, and that it was not drawn from some one outside myself."

Another writes: "Raised in another denomination, but not altogether rigid, I found myself often carried away with the revival services so frequently held, each time resolving to right about face, and did, too, for a while. Then came the time that the pastor wanted to increase the membership in droves, and somehow, even as a twelve-year-old, I could feel he wasn't after *me,* except that

I'd count for one more in the multitude he was seeking to gain. Association with young people of the —— church naturally led to dropping in at their services, till I began to feel something new. Because I had not been in his church many months the pastor wished to make certain this desire to enter the waters of baptism was not a fancy, and so for weeks I went to his home at stated periods and we talked, this splendid man always guiding but never preaching."

A young man said a short time ago: "At fourteen, I had attained my full height; now at eighteen, I am feeling the urge of the intellectual; I have passed through much of social experience, not, however, realizing that I am but part in the scheme, but rather thinking, perhaps, of self. I have never realized my full responsibility to God, or I would not now be miserably unhappy, and feel myself a failure. My body outgrew my relation to others and to my Master. I am still in a state of bewilderment. How can I come out of my present state of upheaval?"

Religion *is* all of life. The intermediate must know that his "body is the temple of the Holy Spirit," that we must love our fellow men as ourselves, and that the love of God is the beginning of all wisdom.

CHAPTER II

THE PROGRAM OF INSTRUCTION

Jesus said, " I am come that they might have life, and that they might have it more abundantly."

How then can we provide these girls and boys with a program that will bring to each a more abundant life—physically, mentally, socially, spiritually? This program, it is true, must be planned *through* them, not for them. It must not suffer by comparison with that of the junior high school of which the intermediate is a member; it must *add* information and activities, and build *new* attitudes—not duplicate, reproduce, nor conflict.

Each intermediate must be led to know his body is the temple of the Holy Spirit; that no man lives unto himself alone, but touches daily, leaving and receiving impressions, those with whom he comes in contact; that " A wise man will hear and will increase learning," and that " The fear of the Lord is the beginning of wisdom."

For true education is the development of man's *total* capacity, and religious education specializes in the spiritual development of this capacity. Religious education not only relates man to the world about him, but helps him to find God's plan for his life.

" Religious education " may be a new term, but the field of endeavor and activity had its beginnings with education's first breath. We are, however, more conscious of it today, more truly awake to its possibilities, opportunities, and challenge. The test, then, is not what the

intermediate may learn, but *what he may become.* It has been said that the student in the Sunday school and other church organizations is relatively independent of the instruction which the church school can give him. But *he needs wise direction.* He is naturally energetic, and drives himself along the line of choice. He needs help as he shapes his destiny and drives his energies toward achievement. The best work is accomplished when the student is the *real discoverer* of his part in the task at which he is working. Nor is the discovery the final step. He must *do the task,* complete discovery in expression.

" Education is growth," and it is always safer to produce growth from *within.* However, all educational training rests upon the fundamental basis of sufficiently stimulated hereditary impulses, and uses the complete reactionary being, nervous system, muscles, brain, and sense organs that the individual may become well balanced, coordinated, and controlled, that he may be a controlling element in society—a social Christian in our hoped-for Christian nation. The need of today is for the real man who realizes that he is the handiwork of God, and is doing his utmost to honor him in his physical, mental, moral, and spiritual life. We shall therefore, train for all fields of Christian citizenship by building a foundation basis of character, intelligence, and moral virtues, nor shall we fail to furnish the needed material for habit formation and best effort. *Religious education, then, is changing the individual from what he is to the Christian citizen he may become.*

Education is a continuous process and must lead to permanent values. Training, the means of mastery, leads to acquisition of principles and gaining of power.

The intermediate must build *ideas*. What are ideas? They are living, dynamic forces that permeate our being; in fact, we might say they are part and parcel of our very personality. Because they live, they must express themselves, and they do express themselves in words, in emotions, and in deeds. Ideas are the moving, guiding spirits of our lives, the pilots which propel us on to our destiny. They leave us grounded on the sands of mistaken thoughts, or bring us safely to port. When ideas are united with emotional warmth and volitional power they become *ideals*. But ideals are guided, or misguided, false or true, and only ideas and knowledge can guide aright. "There is no soil so productive as the mind, and no seed so fruitful as the idea."

What is this information to be, and where is it to be supplied?

I. THE ORGANIZED CLASS

This, probably the most important unit of organization in any department of the church school, is **primarily a teaching body.** The "class" moves forward on the wings of progress. Teachers are training for service. Separate rooms are provided for class use. The curriculum is a well-planned "course of study." The lessons are graded, determined by the needs and abilities of the student.

The classes are units in a department, the broader areas of life from infancy to adult life. Here, the lesson builds for society and life. The students learn cooperation, to live and work together. If, therefore, the curriculum is to meet the changing needs and demands of society, it will be useless to plan any "cut-and-dried"

courses of study, but lessons must be prepared which will form a background of study for the intermediate.

1. **The Organized Class Will Teach Bible Lessons** for instruction and application, not attempting by all the wiles and arts of coaxing attention to carry the mind *back* through history and literature to David or Joseph or Ruth. The student will not go *back,* but a definite "point of contact" makes these characters live *now,* while the stories are illustrative of religious and moral truths. For use best adapted to our needs, we suggest the Keystone Graded Lessons: For the (1) *twelve-year-old,* Course VII, The Great Leader; (2) *thirteen-year-old,* Course VIII, Old Testament Leaders; (3) *fourteen-year-old,* Course IX, New Testament Leaders.

In teaching every lesson, one must question: "Does it *point toward life?* Does it apply in *today's* life? Does it meet the *needs* of the age taught? Will it aim to *build a Christian,* for all times, everywhere?"

2. **The organized class teacher** will know the public-school courses and build upon the information already given. There is *not* time to reteach that which has been taught; there *is* time and need to tie together all loose ends. The B. Y. P. U. or C. E. presents certain "topics," which may be followed by *all the class* in this extra-devotional session of the group.

3. **Extra Opportunities** come to the class in:

(1) *Religious instruction* as directly teaching the intermediate to live the life of a religious social order. This must be determined by the lives of the students. It will take up the duties which the home now neglects, adapting the intermediate to the larger field of study and opportunity because of his responsibility as a coming

citizen of what must be made in reality, as in name, a Christian nation.

(2) *Vocational instruction* by building life ideals, which will avoid waste of time, energy, talents, and dollars. It is so much wiser to guide in the right direction, and put the intermediate on the right road at the beginning, thus saving laborious retracing of steps. There is needed a Christian standard of life. *Civics* of the public school is of great help here.

(3) *Health instruction* is vitally important in this age of physical growth and building. *Sex hygiene* is one of the questions of the day, and can be taught by capable leaders, not to arouse curiosity, but to build a strong, beautiful, healthy body—"The *temple* of the Holy Spirit." The intermediate must think health and talk health, and build for a normal action of all organs.

(4) *Link school* with the *church class* by knowing the courses of study of your intermediates in their school life. This cannot reach the ideal, as most church schools are based upon chronological age, while the public school grades by mental age. The majority must, therefore, rule, and upon the junior high school, or in some communities, the seventh and eighth grades and the first year high we plan a working basis.

(5) *Public speaking* and *home reading* are organized-class opportunities. The former can be taught and used, and the latter encouraged. One of the vital needs of the church is a *library,* where good books may be found—not a "dark corner," but a bright reading-room, with advisers to guide and direct the reading. *Contests* in reading are helpful, but not necessary. Credit should be given always for the number and kind of books read, and

reading of a certain number of specified books *required. Book reviews* will aid in this.

(6) *Research,* while a method, is placed here because of its real value in leading out into broad avenues of thought and directed reading. It is self-expression in acquisition of knowledge.

(7) *Extra interests* are always part of the "class," in information and activity. *Thrift training, home ideals, domestic science* as the reason, not only as the act, *industrial art,* as the *study* of the practise, and numerous other additional interests are part of the organized class at study and in action.

II. THE CLASS IN BIBLE STUDY

1. The intermediates, always alert and *ready to do* something, will find the **Special Bible Course** a challenge which meets a need.

(1) *The Use of the Bible* is a worn-out statement. We say it, and—stop. The use, not the abuse, is the aim. The student must *know* his Bible; its geography, history, customs; the origin and nature of the Bible; the origin and nature of the New Testament; the study of special books; reading as a devotion, not as a task; memorization of portions, which are related to the class lessons.

(2) *The Study of Scripture* is not a task. It is a privilege, storing the mind and heart with never-to-be-forgotten helps for a time of need. The *background* of these portions *must be understood,* or they become but words, not forgotten perhaps, but with no applied meaning. They may be correlated with the courses of study.

Hymns are readily found to fit the studied portions and to meet the need for the devotional service.

Religious poetry and literature, while available and valuable, are seldom used. Here, too, is a veritable storehouse of knowledge—gems of helpfulness and hopefulness.

(3) *Suggestions for Memorization of Scripture, Religious Poetry, and Literature.*

KEYSTONE GRADED COURSE VII: THE GREAT LEADER [1]

Part 1. The Beatitudes, Matthew 5 : 3-12. Service, Matthew 25 : 31-40. Hymn, "Jesus, Saviour, Pilot Me." Handwork, Relief-map of Palestine.

Part 2. The Christian's Armor, Ephesians 6 : 10-17. Sacrifice, Mark 8 : 34b-37. Review, Ten Commandments. Hymn, "O Master, Let Me Walk with Thee." Handwork, Book on Life of Christ.

Part 3. Psalm 103 : 1-6. Service, Mark 10 : 43-45. Hymn, "True-hearted, Whole-hearted." Handwork, Continue book.

Part 4. Psalm 103 : 7-22. Hymn, "O Jesus, I Have Promised." Handwork, Continue book.

COURSE VIII: OLD TESTAMENT LEADERS

Part 1. Mark 9 : 33-37; 8 : 34-38 (Gain or Loss).

Literary Thoughts, Pages 42, 46, 53, 82, 126, 150 in Course VIII.

Prayer Thought:

> In the glad morning of my day,
> My life to give, my vows to pay,
> With no reserve and no delay,
> With all my heart I come.

[1] See "Church Work with Juniors," by Meme Brockway, p. 81.

Motto for Quarter, Page 70, Course VIII. Hymn, "O Jesus, I Have Promised." Solo, "Have Thine Own Way, Lord."

Part 2. Ruth 1 : 16-18; 1 Samuel 3 : 1-10; Psalm 24 : 7-10.

Literary Thoughts, Pages 179, 191, 199: Course VIII, Part 2.

Prayer Thought:

To love some one more dearly ev'ry day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls,
This is my task.—*Maude Louise Ray.*

Motto:

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who dare not be
In the right with two or three.—*Lowell.*

Hymn, "I Would Be True."

Part 3. Mark 1 : 1-8; Luke 1 : 46-55 (The *Magnificat*).

Literary Thoughts, Pages 423, 315, 325, 369: Course VIII, Part 3.

Prayer Thought:

Give us the will to fashion as we feel,
Give us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Motto:

Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose firm;
And dare to make it known.

Hymn, "Joy to the World, the Lord Is Come," or "The King of Love My Shepherd Is."

Part 4. Deuteronomy 31 : 6, 7, 12, 13; 1 Corinthians, 9 : 25-27; 1 Corinthians 13 or Matthew 6 : 19-34. Review Matthew 25 : 31-40.

Literary Thoughts, Pages 456, 465, 476, 552, 558: Course VIII, Part 4.

Prayer Thought:

A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light arrayed.
They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train.

Motto:

Not what we have, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.—*Lowell.*

Hymn, "O Beautiful for Spacious Skies."

Course IX. New Testament Leaders

Part 1. Acts 13 : 16-41 (Paul at Antioch); or Romans 12.

Literary Thoughts, Pages 5, 28, 33, 39: Course IX, Part 1.

Prayer Thought:

From the self that stains and stings,
Soils and hurts all holier things,
Weighing down the soul's white wings,
Set us free, O Lord.

Motto:

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must,"
The Youth replies, "I can."

Hymn, "All Glory, Laud, and Honor."

Part 2. Acts 17 : 22-31 (Paul at Athens); or 2 Timothy 4 : 1-8.

Literary Thoughts, Pages 165, 167, 199, 225, 230, 288: Course IX, Part 2.

Prayer Thought:

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.—Psalm 90 : 1, 2.

Motto:

Rest is not quitting the busy career,
Rest is the fitting of self to thy sphere,

Hymn, "I've Found a Friend, O, Such a Friend."

Part 3. Acts 26 : 1-29 (Paul before Agrippa); or 2 Timothy 4 : 1-8.

Prayer Thought, Psalm 121 : 1, 2.

Literary Thoughts, Pages 293, 323, 360, 361, 383, 393, 404: Course IX, Part 3.

Motto:

Not I, but Christ be honored, loved, exalted;
Not I, but Christ be seen, be known, be heard;
Not I, but Christ in every look and action;
Not I, but Christ in every thought and word.

Hymn, "Take My Life, and Let It Be."

Part 4. Philemon; or Psalm 90.

Literary Thoughts, Pages 429, 440, 449, 450, 470, 522: Course IX, Part 4.

Prayer Thought:

Oh, grant me the strength, I pray,
With lowly love each day,
And purpose true,
To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds—
Oh, happy lot!—*Robert M. Offord.*

Motto, "Christ calls for loyalty at all times and in all places."

Hymn, "Lead On, O King Eternal."

Additional Scripture Passage Suggestions

Psalm 91; Psalm 100; Psalm 103; Psalm 107 : 1-9; Psalm 119 : 9-16; Psalm 121; Psalm 3 : 1-7; Proverbs 15 : 1-9.

Hymns for Intermediates

Worship

1. When Morning Gilds the Skies.
2. Holy, Holy, Holy, Lord God Almighty.
3. O Day of Rest and Gladness.
4. Saviour, Again to Thy Dear Name.
5. Praise the Lord, Ye Heavens Adore Him.
6. O Worship the King, All Glorious Above.
7. Come, Thou Almighty King.
8. For the Beauty of the Earth.
9. This Is My Father's World.
10. The Ships That Glide In at the Harbor's Mouth.
11. The King of Love My Shepherd Is.

The Bible

1. Thy Word Is Like a Garden, Lord.
2. Sing Them Over Again to Me.
3. Holy Spirit, Truth Divine.
4. Break Thou the Bread of Life.

Enlistment

1. Jesus Calls Us O'er the Tumult.
2. Just As I Am, Thine Own to Be.
3. O Jesus, Thou Art Standing.
4. I Heard the Voice of Jesus Say.
5. O Jesus, I Have Promised.
6. Father, Lead Me, Day by Day.
7. Jesus, Saviour, Pilot Me.
8. He Leadeth Me, O Blessed Thought.
9. I've Found a Friend.
10. Saviour, Teach Me Day by Day.

Consecration.

1. Take My Life and Let It Be.
2. True-hearted, Whole-hearted.
3. I Would Be True.

Heroism

1. Yield Not to Temptation.
2. Dare to Be Brave, Dare to Be True.
3. Forward Be Our Watchword.
4. Courage Brother, Do Not Stumble.
5. Lead On, O King Eternal.
6. We March, We March to Victory.
7. Brightly Gleams Our Banner.
8. Marching with the Heroes.

Our Master, Christ

1. Thou Didst The Thronging People.
2. All Glory, Laud, and Honor.
3. Beneath the Cross of Jesus.
4. Crown Him with Many Crowns.
5. All Hail the Power of Jesus' Name.
6. Love Divine, All Love Excelling.

Prayer.

1. Lord, for Tomorrow and Its Needs.
2. I Need Thee Every Hour.
3. Dear Lord, and Father of Mankind.
4. Saviour Hear Us, We Pray.
5. Father, Hear the Prayer We Offer.
6. Have Thine Own Way, Lord.

Service

1. O Master, Let Me Walk with Thee.
2. Lord, Speak to Me, That I May Speak.
3. Let the Lower Lights Be Burning.
4. Work, For the Night Is Coming.

Patriotism

1. O Beautiful for Spacious Skies.
2. God of Our Fathers, Known of Old.
3. My Country, 'Tis of Thee.
4. Star-spangled Banner.
5. Battle Hymn of the Republic.
6. Fling Out the Banner.

World Brotherhood

1. We've a Story to Tell to the Nations.
2. Jesus Shall Reign Where'er the Sun.
3. The Whole Wide World for Jesus.
4. Heralds of Christ.
5. I Love Thy Kingdom, Lord.
6. Blest Be the Tie That Binds.

Loyalty

1. Stand Up, Stand Up for Jesus.

Additional Literary Suggestions

1. Just being happy
   Is a fine thing to do;
   Looking on the bright side,
   Rather than the blue;
   Sad or sunny musing
   Is largely in the choosing,
   And just being happy
   Is brave work and true.

2. Kind hearts are the gardens,
   Kind thoughts are the roots,
   Kind words are the blossoms,
   Kind deeds are the fruits.

3. Out of eternity
   This new day is born,
   Into eternity
   At night will return.

   Behold it aforetime
   No eye ever did;
   So soon it for ever
   From all eyes is hid.

So here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away.—*Carlyle.*

4. How little it costs, if we give it a thought,
To make happy some heart each day.
Just one kind word, or a tender smile,
As we go on our daily way.

Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

It costs so little I wonder why
We give it so little thought?
A smile, kind words, a glance, a touch,
What magic with them is wrought?

5. If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

6. We shall never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We shall fight for the ideals and sacred things of the city, either alone or with others. We will revere and obey the city's laws and do our best to incite a like respect and reverence in those who are above us who are prone to annul or to set them at naught. We will strive unceasingly to quicken the public's sense of civic duty. Thus, in all these ways, we will transmit this city not only not less, but greater, better, and more beautiful than it was transmitted to us. (*Ephebic Oath taken by boys of old Athens.*)

7. Six little words lay claim to me each passing day:
I ought, I must, I can, I will, I dare, I may.
I ought: That is the law God on my heart has written.
The mark with which my soul is with strong yearning smitten,
I must: That is the bound set either side the way
By nature and the world, so that I shall not stray.
I can: That measures out the power entrusted me
Of action, knowledge, art, skill, and dexterity.
I will: No higher crown on human head can rest;
'Tis freedom's signet seal upon the soul impressed.
I dare, is the device which on the seal you read,
By freedom's open door a bolt for time of need.
I may, among them all hovers uncertainly;
The moment must at last decide what it shall be.
I ought, I must, I can, I will, I dare, I may:
The six lay claim to me each hour of every day.
Teach me, O God! and then, then shall I know, each day
That which I ought to do, must, can, will, dare, and may.
—Matthew 7 : 7, 8. (Wisdom of the Brahmin.)

The above quotation is taken from "Character Lessons" by James Terry White. Other quotations of help to the Intermediate leader may be found in this book, as follows:

Page 11: No. 14; page 12: No. 22; page 18: 5, 15; page 23 : 12, 18; page 26: 5, 9; page 27: 18, 22; page 30: 7, 9, 25; page 34: 14; page 43: White Cross Pledge, and No. 13; page 46: 8; page 49: 19; page 51 : 11; page 55: 16, 19; page 63: 11; page 83: 1; page 87: 20, 21; page 95: 4; page 103: 11, 15.

Department Motto

"Canal-Diggers' Creed," or

If you want a thing done, ask us—
We'll do it.
If the thing is hard, just come to us—

We'll do it.
It may not be pleasant, but what of that?
We'll do it.
We'll do our share, and more, and smile,
For the blessing comes with "the second mile."
Depend on us,
We'll do it.

III. THE CLASS AT STUDY IN SPECIAL BACKGROUND

1. **Christianity in History and Moral Life** will find its place side by side with the history of the public school. Here, the student sees the Christianity of history move forward by mob, clan, tribe, and nation. There is no personal touch. This is forbidden, and misconception must result if only this touch is left. But to enable the intermediate to see Christianity in its magnitude of love and brotherhood, cross Europe and the Atlantic, work in our country, and cross the Pacific in the lives of consecrated Christians, is to have him become conscious of a heritage of which he may well be proud.

2. **Our Church**—its history and work—is known to very few members of any church. Unless the church can prove itself worthy of its time-honored name by meeting the situation today, youth will refuse to hear.

3. **Our Denomination**—its history and work is likewise neglected. Do we know: Why we are Baptists; our part in national and international history; why the State and Church are separated in this country, and various other facts which will give us respect for the great family to which we belong?

4. **Christ in Our Lives**—is he so truly guiding that all who know us find us Christian in play, in every contact of life? Is Christ a real experience, a living, dominating personality, or is he name only?

5. Is **Stewardship** an unwilling collection of church obligations, or does the intermediate know the Bible basis of self, time, talents, and money? This is the place to build a systematic plan for the budgeting of life for the Master.

6. **Then Will Missions Become World Friendship** in that greater opportunity for the steward who would enlarge his opportunity to serve in every land, while *he pays the way* of the message at home. The student cannot know where to invest without a working knowledge of the lands where he would serve. He must then know the mission fields; when they were established; the pioneers of each field and their accomplishments, not as dry facts, but as adventurers who succeeded; mission stations of today, and the names of living missionaries. *The Book of Remembrance* published each year will give the names of those in service at home and abroad. Through the mission-study books definite instruction is possible.

7. **How Many Church-members Know all the words of at least six hymns?** It is not enough to know the words. The names of the writer and the composer, with a short sketch of the life of each, and the reason for the writing of the hymn will aid in understanding and appreciating the hymn.

8. **Questions Affecting Christianity nationally and internationally** are discussed in newspaper and magazine, and should not pass unnoticed or unchallenged. They will offer rare opportunities for

9. **Citizen Training for Christian Democracy.** The curriculum must more and more center about the future career of the individual. If we can prepare each individual for his life-work, for his part in the church and as a Christian, as well as to fill a needed calling, it will not be too difficult to add what may be needed to prepare him for the duties of Christian life.

IV. THE CLASS IN ACTION

Education is not merely an accumulation of knowledge, not merely bringing the mind into subjection through training, but it is the appreciation and understanding of things most worth while. Thus students in the intermediate classes are awakened to greater activity, find a new interest in the church and school, respect its curriculum and methods, realize it is truly endeavoring to meet life situations, and they become loyal enthusiasts. "We do not so much know with what we see and hear, as see and hear with what we know." It requires a higher training and deeper understanding to react toward human beings than to solve mathematical problems or to prove scientific theories. Christian reactions toward brothers, sisters, parents, friends, antagonists, and New Americans are constantly varying. Thus learning has more of challenge than mere facts and fancies. The class then must *do* for others as individuals in the home, the school, or the church, the community, the nation, and the world.

1. In the Home the intermediate assumes family responsibility, through chores gladly and willingly assumed, through preparation for home-making and by making home beautiful within and without, by lifting burdens

from the shoulders of mother or father, and by kindness and consideration of others at all times.

Your own room in order is a good motto for all, young and old, and the early adolescent, while sometimes too lazy or too indifferent, should be taught his responsibility. Anniversaries, birthdays, Mother's Day, Christmas, Easter, wedding anniversaries should be remembered, if only with a card, or a trifle. Not the gift, but the giving and the giver make the anniversary a day of happiness to the one whom we honor.

2. **In the Community** there are so many ways of "transferring" lesson into life. In illness of friend or neighbor, the intermediate helps by reading to the "shut-in," making a tasty pudding or taking a gift from the boy's shop work, or by some kindness evidencing a desire to serve. If the student is ill himself with a contagious or infectious disease, his wish is to protect others in class, school, or church. Sanitation is studied and planned. Financially, the intermediate assumes his share of making the community a better place in which to live. He makes it a place of beauty. The home is attractive within and without. A young woman once said: "My home is beautiful within and I have the privilege of living therein. My neighbors pass without, and their impressions of me are the result of my garden. My neighbors must share the beauty of my home." Lots, which are a menace to the community make wonderful truck- and garden-plots. Clean up and clear up every lot, making each serve the interests of all. A community pageant may be planned and given by the students.

3. **In the Church** the early adolescent has an excellent opportunity to prove to all his training and real worth.

Reverence in the services, and care of the church, show forth love of the Master whom they desire to serve. Service for the church often results in a purchase to which all contribute, or in a project, individual, class, or departmental, or in an article made in an industrial session. A small rural church wished to install stained-glass windows. Several were taken as memorials, and the intermediates assumed responsibility for one of the pulpit windows. They earned the money, and soon met the obligation. Another group purchased a hymn board, and still another a pulpit pedestal.

Gifts of *time, talents,* and *money* are of real service to the church. The early adolescent should be prepared for a church responsibility at any time.

The class could study the history of the local church, its organization, leaders, activities, service, the part it has played in community, national, and world life. Those of real literary ability might be guided to pageant writing, and under direction a worth-while presentation given.

4. **In the Nation** the questions of interest in the duties and responsibilities of citizenship should not only be discussed but carried into action. One may become a good citizen even before he is an intermediate. Again, the pageant or play, historical, temperance, and service, may be prepared and given by the group. Fair play in the recreational program may be carried forth into fair play with New American and neighbor.

5. **In International Relationships** a knowledge of world conditions, of the needs of other countries, will lead to giving to worthy causes. Kindness to immigrants is not perhaps spontaneous, but it can be cultivated. Through research and essay writing, and letters to other

countries, a very definite and real interest in these remote countries may be built. At the time of the Smyrna disaster a group of students of junior and intermediate ages in one of the New York City churches was led to an interest in Syria through contact with young men from that country, and through letters written to a sister of one of these young men in Syria, and the answers which she sent to the group. There was close personal touch.

In the schools, junior high, and high elementary, there are many companions of foreign birth, who may become missionaries to their own lands if the hand of fellowship and Christian friendship is extended at an opportune moment.

The Organized Class as a unit of the Intermediate Department, working through all existent organizations, or through its own study and activity, comes nearer to all life than any other group. It educates by directing actions and by organizing experiences, because it is preparing the early adolescent to live in religious society. It is the only group which teaches freedom in self-expression in the realm of religion.

The organized class must reach into the tomorrow and see the world that is to be, a world in which the Spirit of Jesus has pushed back all greed, all love of self, all rising of lower class against higher and *vice versa,* a world that knows the open Book of God as the only foundation upon which nation or world may be safely built.

CHAPTER III

PRESENTING THE PROGRAM

At first glance the subject matter, as outlined in the previous chapter, will seem too much for the church to attempt. The questions of time, equipment, and trained teachers, will arise, and they are timely. However, all questions may be answered if the church leaders are ready to survey and study the situation carefully and reasonably.

The modern church no longer expects to make one hour on Sunday do the work of the whole week. It believes that the young people, entrusted by the Father to their leaders for care and guidance, must be *taught*. The wonder is, not that we have lost so many from our Sunday-school and church ranks at this intermediate age, but rather that we have been able to hold that group at all. Only through home influence and personality of teacher and minister, and because of an inherent demand for the religious, have we saved to the church the meager forty per cent.

NEW AVENUES FOR THE PROGRAM

The Sunday school is always central in our thoughts of church teaching, but in addition to the many organizations at work, often overlapping and competing for time and interest, there are three splendid avenues of presenting this program.

1. **The Church Week-day School** is no longer considered "an appendage, something tacked on" to the already overburdened life of the individual, but is given a legitimate place in our thinking and plans. It *has a place* in the newer programs.

Grades 1-6, or the elementary division of public and church schools, are, in many communities, receiving religious instruction *during schooltime*. These are the business hours of the young person, and the business of religion must be granted an opportunity. Because curriculum has been more difficult to prepare, because the intermediate and senior is a very busy young person with study, social engagements, and imagined busy-nesses, the junior and senior high-school students have been more difficult to reach, both within and without schooltime.

This session affords an excellent opportunity, however, for just that "tie up," that relationship, necessary to build upon knowledge already acquired, historically, geographically, in literature, art, and through many other avenues. No church is meeting its educational responsibility that has not provided a place, either in its own life, or through community cooperation, for this week-day session.

2. **The Church Vacation School** has met a real need in the church. Children enjoy a school of religious instruction held in the summer, and conducted in an efficient manner. Churches which are not availing themselves of this vacation season for teaching the child, are now few indeed. We may be justly proud of the denominational strides which we have made in promoting and administering this work.

It is true that the vacation school is usually regarded as one for children, but the ages are " four to fourteen," and the intermediate is thus included. Arguments will be advanced that the twelve-, thirteen-, fourteen-year-old is needed at home, must work during the summer, is not interested, etc. This may be true in part, but we have never really sought him. No vitally interesting courses of study have been prepared, and the intermediate is not challenged.

It is a place of training for this age. More than one young boy (or girl) received the first real desire to serve when in a vacation session he (she) was requested to assist in another department—Beginners, Primary, Junior.

3. **The Church-night Session** is the opportunity for all the church, from the twelve-year-old through the adult age, to train for definite study and activity. Courses are suggested in supplemental Bible study, missions, Americanization, recreational group activities, and devotional life.

This session usually supersedes the prayer-meeting service, which has become the testimonial exchange of a few faithful members of the adult division. The church that would seek a real opportunity to teach and reach the great number will not fail to study this plan, and adopt or adapt.

The twelve-year-old of today is as far advanced in his thinking, research, and self-development as the sixteen-year-old of twenty years ago. *The student of the then* was instructed, shown, marked strictly for every failure and recitation—was very nearly an automaton. *The student of the now* is being educated, instruction is gui-

dance; he assists in his own tests and measurements, and gives a very fair self-estimate.

NEW OPPORTUNITIES

Dramatization of reading, games for drill, construction work rather than the "busy work" of yesterday, creative designs on paper and fabric, problem teaching of self-development, and socialized recitation are a few of the changes in method. Unfortunately, many of these newer ways of approach will be as strange to untrained teachers as to parents. Because they are new, inexperienced teachers and those who are accustomed by long experience to other methods, will naturally need much help, if they are to be used.

The old-fashioned plan of bringing together a group, "sent by parents," or "interested in the teacher," who read the lesson in turn, while a few remarks are made on each verse, the whole supplemented by an earnest and enthusiastic appeal for better lives, cannot reach the average student of today. He (she) needs opportunity for expression of his own thought.

1. Many churches have **Teacher-training Classes** where in a series of forty lessons each year for three years, the *teachers* are given specialized training is psychology, pedagogy, equipment, devotional study, the Bible, and plans and methods for departmental specialization. The course consists of twelve units of ten lessons each. A written examination is given on each unit, and when a year's work (four units) has been successfully passed, a certificate is issued. The student who "makes the grade" in all twelve units, four of which are selected for special-

ization, becomes the happy possessor of a *Teacher's Training Diploma.*

The intermediate should not be placed in this class, any more than he should be removed from junior high school to take a short course to business. He needs the Sunday school *esprit de corps*—the gang spirit of the class, but he should be made to feel the value of this work. Just as we say, "Think of high school and college as minimum equipment for life," so should we say, "Think of intermediate and senior departments and teachers' training-class as minimum equipment for church teaching."

2. **The Institute,** which is often a city-wide plan—denominational or interdenominational—for the training of teachers, is conducted for the purpose of intensive study. Four or five classes are in session at one period, and each period is fifty minutes long. Classes are held in methods for all departments, Bible study, missions, organization and administration, psychology, and other work to meet the needs of the local churches. Certificates of training are issued to all students who meet the requirements.

3. **The Summer Assembly.** For those who wonder where, and how, and why to spend a summer vacation, no finer opportunity for recreation, mental development, social atmosphere, and devotional experience is offered than in "The Assembly." Practically every State of the Northern Baptist Convention plans a summer assembly for training of leaders. It is the aim of each State to have a *standard* assembly of ten teaching periods, fifty minutes long, for each subject taught. Credits won at either institute or assembly on standard units will apply on the certificates of the Teachers' Training Course.

In the assemblies of some States, classes are held for intermediates in cooperation with the World Wide Guild, or Older Boys' and Girls' Conferences.

4. A place for **Summer Camps** has become part of the equipment of many city and State denominational and interdenominational organizations. Their plan is a brisk, vigorous, orderly life out of doors, in which solitude and companionship both have a place. Practically every camp has nature study, campcraft, Bible study, leadership training, and methods. The vesper service is an inspiration and training in the devotional life. For genuine teaching of cooperative life, the camp cannot be surpassed.

Here, then, are just a few of the best-known and most available "sources of information." No teacher of long experience, or brief, can offer the excuse of "lack of opportunity." Denominational and interdenominational leaders believe in preparedness, and are urging all who would teach to give definite time to training for service.

Pupils have an inherent desire to learn. They may appear to run from study, but they desire to know, and when any subject material is attractively presented, attention is readily given. Always there will be present in every group a few who surpass the others, who are perhaps exceptional, who stand out as above the average. Then, there will be those who are shy, retiring, hesitant. There is a real duty to both groups. In no case must we fail to bring the first class to their best, to make them leaders; nor must we forget to bring the latter out of self into group and world interest. It is, however, easier to define this ideal than to give practical suggestions for its realization.

Every well-taught lesson, we learned in first classes in

pedagogy, is a *unit* in itself, *leads* forward into that which is to come, and *ties* up with that which has gone before. A pedagogical truth bearing on attention is, that the more interest the student has *in advance* on the subject, the better the attention he gives. Urge him, therefore, to fasten each new acquisition to some truth already there, awaken curiosity; then the new fact, story, request, will seem an answer to a deep-seated question which has been slowly awakening in his consciousness.

SUGGESTIVE METHODS

1. Discussion

The Lesson. On the principle that one may learn by doing, *pupil participation* is introduced. This term, while used in the discussion, makes self-government a part of school management and avoids discipline. The students participate in all class affairs, and feel themselves *of* the class, with a duty *to* it, and the privilege of making it "bigger and better" in every way. The students are thus stimulated to look upon the interests of class, school, and church as their interests. Not for a minute do they assume control. They are cooperators. Pupil participation does not lessen the work nor responsibility of teacher or leader. It increases the problem of good government, inasmuch as discipline is not forced nor thrust upon the students; they are guided to right action and conduct.

Pupil participation in class discussion gives to each the right to express his opinion and to feel free to do so without asking permission. Thus opportunity is given to the leader to direct thought and further research and discus-

sion, while he draws close to each student and knows his thoughts and understanding of the lesson taught. To each by reason of quick insight, he assigns special reading or drawing or some other appropriate application for the truth's sake.

General Topics. The socialized plan of *cooperative effort* is to be desired. Certain foundation facts may be presented, while other facts are part of the class efforts. A cooperative class will plan a way by which those students who are shy and retiring may be helped. *Appealing topics,* in line with the lesson, upon current affairs or a life problem, should be suggested. One who is weak—without initiative, or creative instinct, or stick-to-it-iveness—should be paired with one who is perhaps too aggressive. Thus one will balance the other. Those who fail to bring reports, or to take part in the discussion at one time, should be first to take part when next the class is in session.

Fair Play. Honesty in play; obedience to parents, to school and home and church laws, to the laws of Christian fellowship and brotherhood, to God, remembering the commandments of Christian living; keeping the body healthy and the thoughts clean and pure.

Citizenship. Participation in community life, in any organization of the church or the community needed to build and complete a rounded life. Make the community a safe, sane, sanitary place in which to live. Participation in the kind of government we should have, and the type of governing body: mayor, governor, legislators, senators, representatives, president. Why is it necessary to select with care? What relation does fair play to immigrants bear to Americanization and citizenship?

Doesn't Americanization mean giving every resident his chance, educationally, recreationally, socially, and spiritually?

The Fourfold Life. What is it? Does it mean dividing life into segments—mentally, socially, physically, and spiritually? Lead them to see that the better meaning is urging the athlete to more education, the social butterfly or lion to better recreation and mind development, the bookworm to physical and social recreation that will build a strong body; all—the physical, mental, social, and moral—to be shot through, permeated, with spiritual values and ideals. "Righteousness is a life lived in right relationship to God."

NOTE: The above are but a few of a veritable storehouse of suggestions on general topics. Every question which arises in class may be an opportunity. Discretion and wisdom in selecting only the best will be necessary.

All discussion should be *directed.* In church classes as in all public schools, there will be found students who have hobbies, and desire to turn aside from any subject; or perhaps mischievously inclined members lead the teacher off on a tangent. Avoid this, and direct all discussion by adroit leading questions back to the main line, and toward a definite destination.

2. **Informal Talk.** The topic should be announced enough in advance for the students to become familiar with it. Then, too, anticipation lends interest. No one is urged to participate, although every one is encouraged to do so. All participation is voluntary. The method used is that of *conversation,* and opinions and information are given as the result of thought and preparation. It is more

than a discussion, and the teacher takes no part except in guidance of thought. Students need to be trained to carry on the thought from one to another toward a definite conclusion, as if by relay they were building an oral composition.

Many lessons afford opportunity for the informal talk, but only occasionally should it be used; it should not be confused with the discussion.

General topics, in line with the lesson thought are applicable. A few suggestions are given: The story of human progress; man learning to cooperate with his fellow men, with God; habit as a constraining influence in life; community cooperation, each taking his part and preparing for a definite work; our dependence one upon another made possible through cooperation; citizenship building in service and moral life; the march of Christianity through the ages: what it has wrought, what are its possibilities.

In this period of rapidly developing vigor and independence, each student is encouraged to reach out into the world about him, noting the organized services of city, State, and nation, and the part he may now and later play in building a Christian world.

3. Formal Talk. In preparation for public speaking, in building a basis for future participation in verbal expression, this method is invaluable. This is a complete oral composition. The student is taught in his school life to select the main, or significant points to be discussed, and to plan an orderly presentation. This is, of course, outline preparation, and only by constant use can the student learn to speak from an outline. The formal talk is not memorized. An opening, or topic sentence, a closing

thought, fitting prose or poetry selections, may be memorized with good effect. Work toward a climax.

The formal talk is the connecting link between the informal talk and the declamation. It involves freedom of speech, use of good English, new words, memorization, poise, good posture, ease, natural gesture, good pronunciation and enunciation.

In a junior high school visited a short time ago, a formal talk was demonstrated. The students selected their own themes, three being chosen. The teacher stepped to the side of the room. A student became the class leader. Another who was asked to be critic, took her place in a seat at the rear of the room. A theme was announced. From the number who responded, one was chosen by the student teacher. He took his place at the front of the room, and in three excellent paragraphs of well-rounded sentences gave real information, interesting incidents—in short, a fine talk. As he finished, the critic arose with "I rise to criticise the speaker," etc. As she concluded her statements, a student quietly stood, "I rise to criticize the critic." He had noted some grammatical errors and one or two misstated facts. Thus the lesson progressed. In twenty-eight minutes, twelve fine talks had been given. The lesson belonged to the students. Not once did the teacher interfere. It was well conducted, socialized, and interesting. A spirit of wide-awake alertness was evident.

In another church-school class, a teacher took the last few minutes of her period to pass around slips on which were written timely questions on the themes. These slips were folded and numbered 1, 2, 3, etc. The student receiving number 1, unfolded the slip, read the question and

called on another member to answer it. This method of procedure continued until the period was over. The interest did not abate, as the slips were not collected, and the group went homeward ways together, reading and discussing the questions not asked in class.

4. **The Declamation.** Practically every lesson in the Keystone Graded Courses VII, VIII, and IX has a selection of prose or poetry for memorization. This should be discussed thoroughly in class, before it is assigned. It must be understood. Pauses, expression, voice, inflection, and enunciation should be made clear. If the declamation is well used in the classroom, there will be little difficulty in urging the intermediates to take part in Special Day services. They will delight in public expression in church cooperation.

Criticism should be made by students, as well as by teacher. This has a tendency to overcome that sensitiveness to criticism, especially when all suggestions offered are *constructive* in intent. Avoid generalizations and mere faultfinding.

Scripture passages are used for declamation; for example, the speeches of Paul as suggested for Course IX in memorization. A boy who understands the meaning of Paul's speech before Agrippa and can give it as a declamation, will aspire to learn these great passages for awe-inspiring rendition that the audience may be impressed with the Scripture message. Not mere words, but understanding becomes part of them.

Religious Poetry and Literature should be memorized. Suggestions for worth-while selections have been given, and such additional thoughts as "My Prayer," "My Creed," "Crossing the Bar" prove that the vast heritage

of the world in literature is never exhausted. Such thoughts add a real interest to a young people's devotional service or other expressional group. When the mind is thus stored, no meeting could ever be dry or uninteresting for some poem or prose thought is sure to be suggested by the topic.

Hymns and Hymnology. There is little of real appreciation for the beautiful old hymns of the church. If these were presented as lessons in *poem appreciation,* the intermediates would not only be better acquainted with them, but would value them for their real worth. Before the student or hearer can appreciate any hymn, there must be an appreciative teacher. Not information, but pleasure is the aim.

The name of the hymn-writer should be given, but only those facts of his (her) life that aid in the appreciation of the hymn are needed. The name of the composer also may be given, and very often the two (writer and composer) were friends with the unity of thought and purpose in the hymn presentation. The whole hymn should be presented. When the writer gave his song of prayer, praise, or thanksgiving, he desired to express an entire thought. The student loses interest in a hymn that is cut off at the first stanza or of which we sing "first and last stanzas, please." Hymns known and appreciated are ready for use in home, class, or church. Discrimination is developed, and the intermediate soon sees the difference between church jazz, melody, or real beauty and harmony of song. Bring out the occasion that led to its writing, the main thoughts, the climax, the message intended. Memorization should be voluntary. Students should be encouraged to make a poem study, yet to urge this is apt to

engender a distaste, and thus all appreciative value is lost. The hymn may be presented in story, in handwork, in pantomime, in drama, and when the leader reads the entire hymn at the close of the lesson, there is a new meaning, a new desire to make that hymn part of oneself.

5. The intermediate delights in arguing. The "Why," "What," "How," "When," "Prove it to me," should be seized as a class or group method in the **Debate.** The general subject of the debate may be discussed in class. The arguments for either side should be arranged in logical order and all false statements refused. The class may be divided into two groups and the "negative" and "affirmative" sides chosen. Each side will select representatives—possibly two for each—and then all cooperate in the preparation. The church-school, public-school, and city libraries should be utilized to the fullest in finding necessary material. Current discussions in the best magazines, reference books, and commentaries may be needed. Parents and friends should be consulted (a fine advertising medium) for information. Each side works to win. The representatives of each side will find it advantageous to write a composition, definitely stating the reasons for belief *pro* or *con*. Perhaps, the students, through formal talk and declamation, are now able to arrange statements logically, and argue without notes.

The first affirmative statement should be made and answered by a negative. The second argument is then presented and answer given by the other negative. The subject is now open to class or group discussion—one side answering the other. Each member from the floor makes but one point, concisely and clearly stated.

Judges may be appointed who, in consultation with

teacher or leader, make the decision. The debate should be concluded by a general "summing up" of all points pro and con, and reason for the decision of the judges given.

6. **Informal Reading** of Scriptures, references, and magazine articles upon the topic is always good, but in our intermediate groups it has been greatly overdone. We need to avoid this reading of clippings, rather than to encourage it. More thought and study will be given to the theme, if topics are suggested.

7. **Formal Reading** of Scripture, poetry, and prose is helpful in devotional and expressional meetings. Responsive reading needs no explanation. It too is overworked. When it is used, it should be in unison, with meaning and content understood. Very often, the reading of the lesson is wasted time—words are read, and the mind is not on the subject matter. Concert reading enlists the attention all the time, and has the advantage of continuous thought. As in the case of declamation, this formal reading is for appreciation.

8. **Silent Reading.** Read the selection silently. Several methods for obtaining results are known. It may seem wise to place a number of questions on the board. As the answer is found, the student makes it quietly known to the teacher, who thus moves from one to another verifying or correcting misjudgments. The assignment may be read silently by all, after suggestions have been made as: Name the characters. Which is the most striking? What are the outstanding features? A question not suggested will be asked. What words are difficult of pronunciation or meaning? Combine with the informal talk by retelling the story. Let the students choose from

among their number one who shall give a formal reading of the selection.

9. **Favorite Contests** are variations of the debate. In the study of "Old Testament Leaders" and of "New Testament Leaders" this contest is excellent. Let the student select the leader best loved by each. On review Sunday, the favorite is presented with the reasons for the choice. Repetitions are avoided. The leader who receives the greatest number of votes is the outstanding leader of the quarter or year.

Presidential campaigns and primary elections are fine contests. The mayor and governor may be elected by proxy by contestants.

10. **Dramatization and Pageantry** will be discussed in a later chapter, and it is sufficient to say here that for impression of lesson truths and themes, either method is ideal. It includes retelling of incidents and stories, memorization of certain portions (perhaps), quick, alert action, and some preparation. For teaching hymns and Scripture passages, the dramatization will be found most effective.

11. **Socialized Recitation,** while a term that causes a frown to appear upon many faces, is not removed from the understanding of all. Its true message is this: The teacher is not the only participant. Students have a part in the class or group, and through the many methods above mentioned *participate*. Students are not hearers only. The teacher is a guide, not a guard.

12. **Written Composition** must not be overlooked. *Letter-writing* is really enjoyed by the intermediates when there is an aim. It is the "Write a letter to a school friend, telling——" that annoys. A story has been read; a visit to the museum was enjoyed; a friend is in China,

Japan, Korea, India, Palestine; Paul has been the hero of many studies; a Syrian, Chinese, Japanese, or Italian comes to the church. Letters should be written to real people who are interested enough to answer, not to fictitious characters or names invented for the purpose. A very interesting letter was written by a thirteen-year-old boy who signed himself "Peter." The imaginary date was A. D. 29, and he wrote to a friend in Samaria, telling of the feeding of the five thousand. It was boyishly expressive, and the "Say, don't I wish I had been the fellow with the lunch" proved it real to him.

Letters may always be written to real persons and upon chosen topics in which the students are definitely interested. Furthermore, these letters should be sent, and answers awaited and discussed. The letter form used in public school should be approximated.

Compositions are used in contests, as the Stewardship Contest. Various other opportunities in public and church life are offered. Where contests of any kind are open to intermediates, they should be discussed, and if worth while, the best writers should be urged to compete.

Stories may be written, and a local contest brings some fine results. The following are suggested for composition work: An original story, an original fable, an original pageant (historical, community, church, mission, denominational), or retelling of stories.

13. **Handwork.** The old-fashioned method of writing "filled in" answers is used but very little. There are so many ways of relating the hand expression to the lesson theme.

Map-drawing is always useful, and very remarkable maps may be the result of intermediate effort. Carefully

drawn and colored in crayon or water-color in the pale tints, the maps are mounted on contrasting construction paper. Sometimes the boys frame the best one or two, and these are used for class purposes.

Good relief-maps may be made of paper pulp, flour, and clay. The paper or clay may be tinted.

Books of hymns are very often beautifully illustrative, and impress a hymn in a never-to-be-forgotten manner. Where a student selects the hymn and the style of illustration, and finds his own pictures suiting the whole to the hymn words, perhaps giving a brief word of the hymn-writer and composer, a project of self-directed activity is the result.

Passages of Scripture may be built in like manner. Perhaps the best work of this kind is found in the week-day and vacation sessions, for extra time is necessary for this extra work, unless the students are willing to carry on this activity at home. Psalms 1, 23, 24; Ephesians 6 : 10-17; Matthew 7 : 24-27; Matthew 5 : 14-16, and like passages are readily illustrated.

Posters as advertisements, illustration for mission study group, class activity, and young people's meetings are real media of original and copied expression. Posters may be drawn, or magazine pictures pasted upon cardboard with attractive printing or press notices added. Originality should be encouraged.

Art history is not limited to picture study. It should include the entire field of art: Industrial art, crafts, paintings, architecture, sculpture, design, the orderly plan of rhythm in color, prints, tapestries, and all things of beauty. God expresses himself to us by every known means, and contact with the great art expressions of the

past and present encourages a natural love for beauty, and thus God is seen through art.

Contact with the storehouse of treasures, the museums, cannot be overestimated. Free illustration, giving ideas in pictures, will make the subject live. It must, however, express the idea the student feels. We may not produce artists, but the student will talk with pictures.

14. **The Radio** must not be overlooked. Discrimination will teach the difference between jazz and harmony or opera, between the lecturer who cannot hold and the orator, between the amateur and the artist. Here are heard addresses and lectures by the world's best, and he who "listens in" is fortunate.

15. **The Project Plan** is "a purposeful act with the emphasis upon the word purpose" states W. H. Kilpatrick. Two boys, ten and twelve, desired to purchase birthday cards for mother. Each took his own money and selected his own card. The older boy chose a card of beautiful sentiment, edged with a flower design. The younger boy found one with a forlorn dog with a black eye, and the other winking. The sentiment was a comedy. The mother recognized her boys in their cards.

Then the group project, the class "purposeful act," and the school project add social environment. A project leads on—a skill which is an end becomes the means to the new purpose. Students work under directed guidance and, meeting new experiences at every turn, discriminate and eliminate until the ideal is more closely approximated.

A vacation school planned a term project. Joseph was presented in story, handwork, Scripture, and song. The geography of Israel and of Egypt was studied, the cus-

toms of both lands were found most interesting, and at the last a cantata was given. At every turn, new thoughts and plans were presented, and a most worth-while production was the result.

Another school planned a complete community survey. Each department contributed something definite. The result was a real knowledge of the community, the part each might play in its "clean-up," and that fall and winter found a very different neighborhood.

A Parent-Teachers' Day could be observed. The visitors will be received by the students who have been elected for that purpose. Visitors will be introduced to the teachers, who will talk with them of their pupils. The work of the group should be on display. Decorations and menu should be prepared by them. Give to each visitor a souvenir booklet of the church, of school or group activities which have been carried on by the students.

Thus, in the project, the particular problem to be studied is presented to the students. The teacher gives general information and offers helpful suggestions. Any special phase is emphasized. Reference books are consulted by the students. Facts are collected and condensed. Definite conclusions are reached. A habit or ideal is deducted as a definite contribution to life situations and "transfer" is made.

Business Project. Organize within the group a Board of Religious Education. Discuss the school. Survey the whole plan: cost, history, equipment, students, educational accomplishments and needs, teachers—kind and number needed. What are the requirements for superintendent, trustee, deacon, teacher, leader? Conduct a busi-

ness meeting according to parliamentary law. Form the habit of setting up worthy aims and fixing and reaching goals.

Students face problems, not lessons, yet they must use the lesson as the means to solve the problem. They must learn how to investigate, to reason, to compare, to judge. To "transfer" the lesson into conduct, into daily living, to go forth to progress, to give to our junior-high-school students of the church the urge and joy of oral and written expression, is a new but worthy aim. It is beginning to bear fruit because it is rooted in the pupil's broadening life activities.

Education is for tomorrow and for today. The student will live better tomorrow because he has done so today. One must appreciate that every method has to do with the every-day habits and attitudes of the students. They express themselves in terms of standards, habits, and attitudes which are daily built by environment and personal conduct.

Summary. The impossibility of securing results through reciting to the teacher, or by the lecture method, is accepted without question. The teaching process must be varied. The classroom should be not a lecture-room, but a laboratory, with all necessary books, drawing implements, maps, and other equipment and resources.

We can join together for an elimination of the tendency to stress outworn and special methods and aims of teaching. We must keep up with the times. We must encourage the use of real materials and processes for problems. Give the student all the work that he can assimilate, and forward his effort until he is working to

his full capacity. We need leadership, and this is the age where it must be developed.

What we are endeavoring to accomplish is to send out into the world intermediates who are physically fit, mentally alert, socially clean and brotherly, and spiritually grounded.

CHAPTER IV

SELF-EXPRESSION

A Jewish rabbi said not long ago: "Man found himself, in the eighteenth century, realizing the possibilities within him; in the nineteenth century woman came into her own, and this, the twentieth century, is the age of the youth." He is finding himself and expressing himself in ways that cause us to hesitate in our drive toward new motivation. Self-expression, self-development, motivation—by whatever name we call it—is not a new idea. It has been used, but indefinitely, and often without organization of methods, plans, and motives. Not until very recently have we recognized self-expression as a sure means of attaining and sustaining interest, and of transferring into life thought, habit, and deed the subject-matter and lesson material. It is the leader's task to develop the best in each life; to subtract those undesirable traits, different in each individual but present in some form; to add the motives necessary to build a well-rounded and worthy life; to multiply the impulses for good; and to divide and disseminate responsibility for the common world task.

Very naturally, then, the task makes its own self-analysis: (1) See the end from the beginning, and know what results are expected; (2) bring the student and the task together in an amiable mood by finding his avenue of interest; (3) decide upon the plan of approach and the method of presentation; (4) "follow up" the work as

begun until the desired has been accomplished; and keep in constant touch, noting the gain or loss in attainment.

Under God's plan each student is developing a personality. The question is: "What shall it be? How can we meet him?" Personality is to be desired. Leadership, not mere blind following, is our aim.

Modern teachers of religious education have been accused of turning the church from a soul-saving edifice to a place of social activities. "The theory," it is said, "is excellent but the results are frequently nil. The program of social and recreational activities, of developed mental expression, is alluring, but you have raised a group of girls and boys who have no respect for the sanctuary, nor for the elders (deacons, trustees, pastor, laity) of the church, but who express themselves freely on matters of church administration and organization." True, they are telling the kind of church that would meet their needs, and we do well to hear and heed.

The greatest service which the pastor or leader can render is to *interpret life*. This does not remove the responsibility for soul-saving. If his task is carried on unceasingly and untiringly, not only will he save souls; he will *transform lives* and life. He will *hold* those whom he has saved. "To have and to hold" is a good motto for every leader of intermediates. It is one thing to *have* the students for a time, but the great leakage in our Sunday school during the intermediate period proves that we do not *hold* them. We are wise to build our methods out of the experiences which we meet. We seek a reaction upon the forming character and soul that each individual may be given his chance. Vital forces of untold power can be released to the world if we aid each

student to develop self according to the plan of God for his life.

There must, therefore, be freedom of expression, bodily, mental, and spiritual. In what arouses his enthusiasm, his interest, his desire to do, his longings, in his dreams, his aspirations, his ideals, we see woven his soul pattern.

> In each of us is an inner room,
> Where stands a tall and stately loom;
> We weave on that loom, day after day
> The things that we do, and think, and say;
> Only God can see the whole
> Of the mystic pattern of the soul.

If we are not providing the "warp" and the "woof" that will advance growth, the final pattern will contribute nothing more *to* the world than a commonplace service or get nothing more *from* the world than the drudgery of the shut-in and darkened life.

The intermediate has passed from childhood days, from the time of external direction, when authority of teacher, parent, or leader was seldom questioned, to the day of *self-direction*. He is independent. He thinks for himself, and questions every one except self. His word is law and self-sufficient. More join the church at this time than during any other period. The development of the whole personality is sought, and because the intermediate is sensitive to the appeal of the religious, to the spiritual touch, he must be reached from all sides, that *all* of life may find expression for Christ.

Education is not merely an accumulation of knowledge, not merely the training of a well-disciplined mind, it is the training in appreciation, in understanding, in motivation

of things worth while. Education needs, now, to function in a real way in every-day problems. We must put more stress on attitudes toward work, on *habits* formed, and on *appreciations* developed. We need to encourage the *real,* rather than the *artificial.* Lessons and materials are never to be separated from life activities.

Many of the following forms of *expression* have been suggested under "Presenting the Program" (Chapter III). More definite *self-direction* is here given, with suggestions for lessons. As with Tom Sawyer when whitewashing the fence, the lessons and expressional suggestions must be so interesting and fascinating that the work will be taken out of our hands by those who are eager to take part in the enterprise.

HANDWORK

In many classes and schools, handwork is but a side-issue, a concession, while the teacher considers *her* presentation as the basis of the class work. It is, to her, something to be done at home, colored in presession periods, a necessary and compulsory but uninteresting part of the study. The purpose of providing busy work, of attempting to balance a "pound of brain with an ounce of hand activity," is common on every side. The assigned task of map in clay or in colors, of a crown for a king or queen, a staff in wood for a shepherd, chair-caning in week-day schools, etc., is directed activity and provides for no active play of imagination or application of art or skill.

In many classes, one finds the course fixed. Each student must go through a certain series of lessons. He must make this today, that tomorrow, and still that and

that as outlined in the course. He is shown just how long this line may be, and how to join one to another till the work is finished. Some detail is necessary, of course, and for certain specific lines of work accuracy in every detail is compulsory. But not every one is an architect, or a designer, or a builder, or a cabinet-maker. To each intermediate should be given *the privilege of choice;* his activity should be self-selective and self-directed. Result will surpass expectation.

The Real Purpose of Handwork, so far as religious education is concerned, is that of assisting the instruction. The teacher can make Bible geography and history, the customs of Bible lands, the religions of the world, the mission stations and work, hymns, stories, Scripture passages, and many other phases of our work, *concrete* and *living* through handwork. One can suggest innumerable helps to illustrate the work in these subjects. It is not necessary to reteach that which has been taught in junior high school. One need but apply these methods and arts. The intermediate is quite capable of preparing fine work, based upon junior-high industrial art teaching. Much of this can be original. Students may make their own designs and model them in clay, or draft patterns to be turned into wood.

Posters for publicity purposes in class activity, B. Y. P. U., or W. W. G. are outlets for creative energy. Such posters, displayed in a prominent place in the church or school, give fresh impetus to greater endeavor in the field of creative art. Posters illustrative of lesson thoughts, and the needs of community or institution, are valuable to those who design them and those who view them.

Hymn Interpretation may be formal, or original. The original interpretation may not be so carefully planned as the formal, but it will be self-expressive, and therefore creative. This might include a written composition on the life and work of the composer and writer, with any interesting incidents connected with the writing of the hymn or the part it has played in the lives of men. The pictures for illustration should be carefully selected or drawn, and pasted with or without design. Simple bookbinding has been taught in the sixth year and early junior-high classes, and these pages may be saved for a book of "Hymns and Hymn Stories," or bound into separate designed cover-pages. The best might be retained for a Department Reference Library.

Of course, the criticism often comes that many of these suggestions are for the city or progressive communities only. In this time, when by consolidation and transportation, public-school students in the rural districts are given the opportunity of the newest and most progressive methods, this criticism does not hold, if religious education would keep pace with public education.

Scripture is often interpreted through handwork. The intermediates are capable of choosing the kind of interpretation best adapted to a lesson. Often, the class unconsciously divides according to the line of later vocational or avocational choice. One may desire to illustrate by a drawing, another by a map (not adaptable, of course, to all lessons), others by dramatization, discussion, debate, formal reading, talk, or declamation, others by a letter or written story. The wise teacher sets no rule of "drama today, handwork tomorrow, discussion next week," but urges each

student to illustrate according to the dictates of his own mind. For example: Ephesians 6 : 10-17 lends itself to handwork of many kinds, is the basis for a real debate or discussion, should be memorized by every intermediate, and can be dramatized. To choose the method of illustration for the group is to dwarf self-activity. The same is true of Psalm 1, of Ruth, "The Ten Virgins," and many, many passages.

Picture Mounting provides opportunity for choice and education. One of the most neglected fields is that of picture study. Many of the world's famous artists selected religious themes for soul creative expression. The Sistine Madonna is but a name to many students. The artist, his picture, the story of its production, of its reception and lasting fame are known to very, very few. A veritable harvest in picture study awaits the reapers—yes, and even the gleaners.

The pictures of our leading educators in the fields of general and religious education should be kept before the group.

The magazines often furnish religious art, and the students should be taught to cut and mount these pictures. Post-cards are available, and some good cuts may be purchased at very little expense. Booklets could be planned as "Michelangelo—His Life and Work"; "Millet—The Artist of the Common People," "Raphael of the Madonnas." They may be made individual or class projects: Write a composition on the life of the artist, illustrating by his portrait, his earlier paintings and his best-known works, showing the present home of each painting, and telling any incidents which may be connected with them.

Students also need experiences that will give them the

basis for appreciation of the art of the past. Art history is very often limited to picture study, while the whole field, the realm of art expression, of architecture, paintings, industrial, and craft products is overlooked. The student needs to know the vast heritage of the past in art. The architecture of the churches, mosques, cathedrals, monasteries, and other ecclesiastical edifices is well worth study. The change in type of architecture is worthy of note. The church is changing from the preaching edifice to that of teaching.

Mottoes may be originated or built from the memory text or lesson theme. The making of the motto involves many types of printing, illuminated letters, and appropriate drawings. "Ask, and ye shall receive" might be briefly stated as *"Ask"*; "Seek, and ye shall find," as *"Seek"*; and "Knock, and it shall be opened unto you," as *"Knock."* The motto is thus "Ask, Seek, Knock." Second Timothy 2 : 15 could be expressed as "Study—Workman—Know." The Lord's Prayer offers many suggestions as: "Hallowed Be Thy Name," "Thy Kingdom Come," "Thy Will Be Done." Paper tinted by the students, and mottled wall-paper in the pastel shades, make beautiful backgrounds for the mottoes.

The mottoes may be mounted upon a darker background of the same or related shade, or framed. The same is true of pictures. There are many varieties of frames, as raffia, cardboard, passe-partout, and wood—plain or carved.

Note-books of Biographies as suggested in hymn interpretation and picture study, of missionary heroes and denominational and other great Christian leaders (Roger Williams, Ulfilas, Obadiah Holmes, etc.), of Bible events,

and of mission events are interesting and of untold educational value. Suggestions have also been given for Bible interpretation through the note-book.

Miscellaneous Handwork: Sewing, crocheting, raffia weaving, basket weaving, cardboard decorations, woodwork (sand-tables built, pedestals, sign-boards, blackboards, etc.), caning, and many other varieties used especially in week-day and vacation sessions provide the progressive leader with an unlimited wealth of suggestion. Much of this work can be correlated with the theme of the lesson.

Maps may be drawn and colored, made of clay, paper, flour paste, putty, or molded upon the sand-table.

WRITTEN WORK

Note-book Work has been suggested. It gives opportunity for composition, letter-writing, outlines, diagrams, pictures—original and mounted, and for originality of thought and arrangement. In a class of ten students, writing upon a Christian leader, no two books examined were alike. The teacher had urged self-expression, and the results surpassed expectations.

Letters, as has been suggested in a previous chapter, are always original, and if the situation is natural, some excellent results will be attained. The letter is of great help in testing, as it departs from the set question method. Suggest letters of appreciation to mother, teacher, or pastor.

Compositions should be written *occasionally,* and based upon Bible history, geography, biography, or reading. Suggestive Topics: What I have done to improve my class

(church, community); Why I (or do not) wish to become a leader; The Sunday school my mother attended; The most interesting thing our group has done; The best book I ever read; The kind of church school I should like to attend; Why I am (or not) a Christian.

Under careful guidance, the intermediates can write many of their own **Plays and Pageants**—church, community, school, national, historical, or missionary.

Diagrams and Charts. Plan a chart of the community, showing its churches, schools, and places of recreation and amusement, and all social agencies.

Biblical facts of history can be presented as diagrams. The plan of the tabernacle, the construction of the ark, the week of creation, Paul's missionary journeys, will be better understood because of the visual interpretation. Then, too, in order to make an accurate diagram, an accurate knowledge of the subject is necessary.

A diagram of each life plan, "budgeting your life," showing the systematic use of time, talents, money, and preparation, will be most helpful.

A diagram, or chart, of your church showing its present facilities for education, its possibilities with little alteration, and its ultimate goal may awaken the group.

Outlines of Bible events, biography, hymns, Bible passages, and church services will serve to place these facts logically in the student's mind.

RESEARCH

Because of the vague understanding of this term, it has borne the burden of almost any interpretation which stu-

dent or teacher desires to put upon it. Progress in educational methods necessarily involves a study of all phases of any subject suggested. Whatever the field of work, it is safe to say that some research activity must take place. Much emphasis must, therefore, be placed upon learning *how to study,* how to use the library, how to get needed information from the library with care, economy of time, and good judgment. Work could thus be made more intensive and extensive for the intermediate.

The Museum is of untold educational value. Much good must result from contact with treasures found in our museums, nor can we overestimate the importance of having access to the reproductions of the art products of master painters and sculptors. Familiarity with the masterpieces of yesterday will lead to appreciation of the fine things which have been produced and aid in recognition of the truly fine productions of today. Knowledge leads to tolerance which time makes appreciation. Knowledge of the fine arts and skills of the past will build standards of individual judgments which cannot be influenced by the ever-changing style or by popular favor.

A museum within the church will provide opportunity for study and service. Every intermediate becomes alert, sees new opportunity to contribute that which he has found, or created, to the museum. Curios of the foreign countries will be collected as that country is studied: shoes, costumes, beads, idols, facsimiles of houses and places of worship; tomahawk, arrows, bows, and wampum belts of the Indians.

Models of many Oriental houses, flags, and conveyances are made in vacation and week-day schools. Put the *best* in the museum, bearing the student's name as

"Contributed by ——." Photographs may be enlarged and added to the picture section of the museum.

Parents and friends become so interested in the museum that all are willing to contribute. Coins, stamps, dolls, samples of national writings, kites of Japan, and paintings add much to the interest and realistic value of the museum. The library for the intermediates, the reference library for teachers and leaders, and the museum may all be housed in one room, which, as has been stated, may also be a music-room for the department.

A Costume Closet should be included. The girls may include the making of costumes in their sewing course. Often, certain costumes are needed for dramatization and pageantry. It may be necessary to make new garments. Add them to the closet. In a well-planned costume closet hang the garments worn by Indian, East Indian, Burmese, Chinese, Japanese, Russian, French, German, Italian, Goddess of Liberty, and several plain white cheese-cloth outfits.

This does not mean such a task as would first appear. Costumes are made for Children's Day, Rally Day, Christmas, play, and pageant. They are often discarded or folded at home, never to be used again. Hang them in the costume closet for future use.

DRAMA AND PAGEANTRY

History teaching by means of plays and pageants has been most effective. Health plays are produced on every side.

The Writing, Costuming, and Presentation of Dramas based on Bible stories and prepared by the stu-

dents, is as yet in its infancy, but growing in popular favor. This makes a direct appeal to the student mind, and acts as a stimulus to know all the facts and to interpret rightly the story presented.

These presentations abound in symbolisms of religious events and progress, and of Christian ideals. The drama built by the students, the pageant growing out of a series of lesson presentations, and combining many types of mental and hand activity, must result in a never-to-be-forgotten impression of the truths presented.

A very powerful motive not always sufficiently understood nor employed by the intermediate teacher or leader is the broader **social motive** which will be more definitely awakened in the senior age, and is therefore ready for guidance in the early adolescent. This motive is satisfied and expressed in group action which plans for a particular and definite end.

Thus a class play or pageant, and better still a school production, based upon a Bible story, church or community history, denominational events, patriotic scenes, or religious progress, centralizes effort and stimulates all to unified endeavor, which develops an *esprit de corps* impossible in work of the individualistic type.

Characters become real. Every act, facial expression, costume, and thought of the character represented is studied. Words are committed. No one must fail to appear in his part. The stress of the immediate need of the individual as a group member overcomes fear. One must master the part for the cause.

Much of religious memory work in hymns, religious

poetry and literature, Scripture, and character study may be used to good advantage in the drama or the pageant. The impression of the event, the words spoken, and the principles of the truth taught become vivid through drama. With the small child, playing dolls, house, nurse, the care of the doctor, tea-parties, and concert are all imitative drama. They are dramatizing motherhood, housekeeping, hospital service, and social life. These are life situations. So, may the Bible story—its moral, religious, and spiritual truth—" transfer " and become expressive in the every-day life and conduct of the intermediate.

The intermediate should select the character he will represent. If he chooses a part for which he is not fitted, the teacher, by adroit tactfulness, should lead his thoughts to one more suitable.

In many groups, the intermediates can build pageants. The life story of Moses is an excellent opportunity. Introduced in the prologue by the Israelites at work in the land of Egypt and closing with the Promised Land in view, the entire group finds expression, and the great lessons are taught to be remembered. In like manner, Joseph becomes a pageant. The story opens in the home with the brothers and the parents present. The episodes are natural and readily arranged. The story closes with the arrival of the great family in Egypt. This story is marvelous in its possibilities of research, hand-expression, discussion, debate, hymns, Scripture memorization and interpretation, and drama.

Esther can be built into a remarkably fine presentation of pageantry.

The missionary pageants are written to reproduce customs of the land studied, while they teach lessons of

service at home and abroad. Intermediates should produce a missionary play or pageant once or twice a year.

Dramatization may be a *direct* Bible narrative, as is true in Ruth and Naomi, Paul on Mars Hill, Joseph in Prison, portions of Job, and others of like lesson and form. It may be a *descriptive* narrative, as The Good Samaritan, the Ten Virgins, the Prodigal Son, the Parable of the Tares, the Lost Coin, the Prayer of the Pharisee and the Publican, Anointing of David, Jacob's Dream, Esther before the King, the Sower, and many, many others.

At first, the drama may be greatly handicapped by lack of simple needful devices for successful staging. While it is not our desire in religious dramas for the intermediates to produce a finished, stilted, and true-to-theory play, still much can be done to improve the staging and effect and at the same time enlist the participation of a greater number by noting needed devices and costumes. The week-day and vacation sessions, through the classes in art, sewing, and industrial art, can provide much that will be necessary. The Scouts and W. W. G. will find a real means of service. Thus the play becomes a project of real interest to all. In a mission play, the costumes of the various countries are studied. Sketches are made and colored. These are discussed and turned over to the sewing classes to be made. To get the desired colors, the class in industrial art dyes the materials. Thus, a wardrobe with shoes for all nations, costumes of all lands, shields, helmets, swords, shepherd's crook, or flower dresses of crêpe paper are ready for any production. One opens the costume closet knowing that the needful is at hand. Each one in the class has had a part in the pro-

duction if not in the actual presentation, he sees the shoes, costume, or crook in the hands of a participant.

Tableaux—dramas without words—can be used with wonderful effect by the intermediates. In Bible drama, Jacob's Dream, the Wise Men, the Shepherds See the Star, the Shepherds Adoring the Child, the Prayer of the Pharisee and the Publican, Daniel's Prayer, and Ruth and Naomi are but examples of tableau opportunities.

In hymn interpretation, the tableau and the pantomime are both expressive and suggestive. "Abide with Me," "O Beautiful for Spacious Skies," "Nearer, My God, to Thee," "When Morning Gilds the Skies," "Hark! The Herald Angels Sing," "Just As I Am, Thine Own to Be," "O Jesus, Thou Art Standing," "Rock of Ages," "He Leadeth Me," "Saviour, Like a Shepherd Lead Us" are but examples of interpretative hymns. The group may select the hymn, the costumes, and the participants. The organist or pianist plays softly, and very, very softly the others of the group or department sing the words. The motions accompany the song. The tableau, of course, is the difficult presentation as the participants remain so long in one position. The pantomime is acted, and the difficulty here is in the interpretation. "The Star-spangled Banner" is especially suggestive for pantomime. Francis Scott Key is the sole actor.[1] Many of our hymns can be so acted—really *dramatization without words.*

ORAL COMPOSITION

Oral composition consists in the reproduction of the Bible, missionary or related stories, simple debates on the

[1] Given one year at Hightstown, N. J., on Independence Day, in the patriotic pageant written for the occasion by C. A. Boyd

lesson subjects, book reports, current events, parliamentary practise in business meetings, formal talks, and dramatization of stories and scenes, and brief addresses.

Students are encouraged to select the poems, prose, dramas, orations, Scripture, or hymns that appeal to them. At times, one selection may be recited by the class or group or department in unison, as Psalm 90, The Gettysburg Address, The Ephebic Oath, I Would Be True.

Short sketches of the missionaries and Bible characters studied, short poems, limericks, conversations, dialogues, reports of assemblies, institutes, conferences, or hikes, of the addresses given at group gatherings upon idealistic or life-service topics, furnish material which may be developed into prose discourse, narration, description, exposition, and debate. The essential object is to appeal to the awakening interests of early adolescence, to lead the students to be eager for reading and studying books of high character. No one can deny that the surest road to a Christian democracy is the building of an understanding Christian character. Of the unit the nation and the world are built.

MUSIC

The leader must encourage each student to sing, not in loud, harsh, untaught tones, but in soft, sweet tones that will add to the worshipful attitude of the group. Of course, only one who understands and loves music should lead this part of the program. She (he) will encourage informal recitals of vocal and instrumental numbers that can be practised in the homes with the final rehearsal at the church. This ties the home to the church group. The students will be led to know the masters of music, and to

bend to the mood of the writer and the composer. They will be prepared for glee club work, and to perform in intelligent and musical fashion in solo, part songs, choruses, cantatas, concerts, pageants, plays, and on any special occasion.

The musical director will keep in touch with the musical productions of community and city, and urge the group to participate when opportunity offers.

PROJECT

W. H. Kilpatrick states of the project method: "We contemplate no scheme of subordination of teacher or school to childish whim; but we do mean that any plan of educational procedure which does not aim consciously and insistently at securing and utilizing vigorous purposing on the part of the pupils is founded essentially on an ineffective and unfruitful basis. . . . . There is no necessary conflict in kind between the social demands and the child's interests. Our whole fabric of institutional life grew out of human interests." Again he states: "One result of the growth is the 'leading on' it affords. A skill acquired as an end can be applied as means to new purposes. With the child naturally social and with the skilful teacher to stimulate and guide his purposing, we can especially expect that kind of learning we call character building."

Class Project Suggestions. Make and arrange a collection (which might become permanent for the library and museum) of (1) the pastors of the church with their time of service, (2) the beginnings and growth of the church, (3) those who have gone into definite service for

the Master—at home or abroad, (4) noted educators and leaders.

NOTE. The class in photography could take snapshots of the various classes at work, and of the church building, within and without.

Arrange a window display featuring the work of week-day and vacation-school classes.

Draw plans for necessary improvements upon the church school, and grounds; show students their responsibility to the community in the use and care of the church: class, basement rooms, books, furniture, lights, curtains, playground (at or near church), plants, shrubbery, library, general equipment and beautifying of building and grounds (if any), press notices, bulletin-boards, flowers on pulpit and for the sick, hymn-board, etc.

Organize within the class a council of religious education to discuss: (1) the local school, its cost (necessity for vacation and week-day sessions, teacher-training class, etc.), support, equipment, improvement; (2) teachers and departments; (3) unified interests of the department; opportunities for service.

Discuss location of church site: (1) Geographical center or center of population, roads, etc.; (2) environment (noise, outstanding, business or residential); (3) size (adequate for needs).

Draw or indicate on map: (1) The homes from which church- and school-members come; (2) the number in each home and those not members of church or school; (3) the homes untouched by any church.

Plan a business meeting of the group. Each officer conducts his business according to parliamentary law. All business of the day is transacted. The secretary takes

careful notes. The meeting is opened and closed with prayer.

Build an Intermediate Church: (1) The deacons and their duties; (2) the trustees with their responsibility for the business affairs of the church; (3) the teachers; (4) the superintendent; (5) the pastor; (6) the ushers; (7) reception committee; (8) choir and chorister.

The Bride's Hope Chest: (1) Hand-sewing, enameling; (2) house linen; (3) interior decorating (making a home attractive and beautiful though simply furnished).

Community Cooperation: To show the service rendered by the people around us; how dependent we are on that service; how interdependent we are; cooperation means happiness in community; good citizenship through participation.

Observe Junior High School Students on the street, in the home, in the cars, in the parks—at all times, and list: (1) five acts which prove him (her) a gentleman (lady); (2) five acts which prove good citizenship; (3) five acts which prove him (her) a Christian. (Do not mention names, but select one individual.)

Organize a Clean-up Campaign in your church, in the interests of safety, beauty, and perhaps health. Collect publicity matter. Make posters, banners, speeches in all group meetings; write press notices for your church calendar. Clean out all the corners. Beautify. Make God's house clean and beautiful.

Learn to discriminate or to pick out the kind of sport that leaves no character taint: (1) Make lists of all sports and classify same according to (a) the attitude assumed by the participant, (b) the effect upon the spectator; (2) Are the associations Christian; (3) Does it

answer your prayer "Lead me not into temptation"; (4) Is there any deceit involved?

Cooperate with public schools in securing best books and literature.

Plan for special social events, which shall be beautiful and charming: (1) Mother and daughter banquet, (2) father and son banquet, (3) annual department banquet, (4) World Wide Guild banquet, (5) Sunday evening fellowship teas. Make these intermediate projects in which they plan harmony in menus, decorations, place-cards, toasts, and music.

Service activities give a real opportunity. A group which undertook to take care of a family during the winter worked with the Red Cross, one of the near-by hospitals, and a philanthropic agency. They studied the history of the family, planned their buying as the hospital furnished the diet list (the father was tubercular), and kept in touch with the Red Cross nurse as she made her visits. It gave them valuable information: judgment in practical management, understanding of Red Cross work, the hospital and its uses, and other agencies.

Encourage cooperation with philanthropic agencies: (1) Secure names of families and institutions needing help, (2) prepare Thanksgiving and Christmas baskets, (3) give parties, (4) give entertainments, (5) sing Christmas carols.

Volunteer as assistants in Beginners and Primary Departments, (1) handwork classes, (2) game groups, (3) story-telling, (4) piano.

Instruction in the group or department meetings provides abundant opportunity for the students to learn how to direct public opinion through the forum style of dis-

cussion. Parliamentary procedure is followed. Thus they learn how to conduct, direct, and manage large groups. Self-government is necessary. Public speaking has a natural application. A healthy attitude toward the church is developed; its welfare is encouraged; student leadership and student participation are urged. A good morale resulting in *esprit de corps* is established. This makes for a fuller appreciation of the life and ideals of human conduct.

Membership in the group trains definitely. The student learns to subordinate personal desires to that which is for the good of the whole, learns poise through speaking, presiding, and making reports, learns to make clear statements through written and oral reports.

Summary. The impossibility of securing satisfactory results through the previously accepted "reciting to the teacher" method is beyond question. The main dependence for success must be on student participation—the class-room must become a laboratory, with necessary equipment and resources. This is the training of the church in Christian democracy.

The intermediates' leaders must:

1. Recognize the demands of the physical, mental, social and spiritual stage of development of the pupils.
2. Recognize and provide for individual differences.
3. Meet demands for socializing situations.
4. Recognize the need for educational guidance.

CHAPTER V

ORGANIZED PLAY

Just as truly as the plant, in its growth and fruitage, is the result of its physical environment, so is the intermediate influenced by the elements, physical, social, mental, moral, and religious, which obtain in the community where he lives. An understanding of these elements will be necessary if the whole is to be rightly interpreted.

One of the most important factors motivating us in regard to the adolescent is the astounding fact that the greatest leakage in our church schools is between the ages of twelve and sixteen. We are told that 561 out of every thousand girls and boys who enter high school never complete the course. There are many reasons for this fact—mainly economic—but it places the responsibility for right thinking and living upon the church shoulders. Therefore, our energies should be directed during these early adolescent days toward fitting youth for modern life, if they would intelligently and efficiently play a part. It becomes our duty, then, to plan for their leisure time, to make our teaching appealing and practical, and our recreational suggestions health-building for all of life. What we would endeavor to accomplish is to send out into the world one crop of intermediates mentally alert, physically fit, morally clean, and socially helpful, with habits of living based on the desire for the kingdom of righteousness upon earth as built upon justice and peace.

In our thinking we have confined "recreational activities" to the social and physical program. Thus, have we misinterpreted re-creation. One writer has suggested that seeking *rec*-reation, we have placed the emphasis upon the "rec" (wreck) and in our mad rush for so called pleasure, have worn out our minds, souls, and bodies. The dictionary tells us that recreation is "the act of creating anew; a new creation." If this be true, it would be well to build the intermediate to the stature of Christ, and He grew not only in strength and in favor with his fellow men, but also in wisdom and in favor with God.

There must, therefore, be a suggestion, at least, of the activities which will build a rounded re-creational program, which will minister to the whole of life.

We shall, however, place the greatest emphasis upon the physical and social aspects of recreation, inasmuch as the newer educational methods make mental education a pleasure, and worship is never forced but voluntary, the soul's natural expression to the Creator.

If the church will but build a constructive program of re-creation, it can produce those social and moral qualities that make for Christian citizenship, and, by this same means, overcome most effectively the "forbidden pleasures." The whole intermediate comes to church, body and mind, as well as soul. The church has until very recently tried to "touch" the soul of the individual on Sunday, without teaching him how to put into practise during the week those high, but only suggestive, ideals. The young person has therefore sought his recreation, mental, physical, and social, elsewhere, with the result that the church makes one attempt after another, by contest and award and pleadings and coaxings to bring him back for

a short season, when if the full opportunity to re-create were given, his steps would turn naturally to the place of abundant life in Christ. The church building should be regarded as the center of the community, and the members should see that this investment is not idle when it could so well satisfy a common need.

The body responds to the call of the mind. A clean moral body is the result of clean moral thoughts. Social life involves both body and mind, and Christian citizenship purposes to acquaint one with his obligations to society by means of certain fundamental truths at the base of all Christian society. This program should indicate health laws that must be obeyed for the common good, the obligation to meet the normal acivities in which youth engages, and promote intelligent Christianity as the best practical means of solving the complicated difficulties of present-day life.

Sunday is the time of instruction, of getting ideas to the intermediate by means of *words,* but the days of the week develop these ideas by means of *deeds.* The week is the time of exercise or practise of this instruction.

Study the Community which the church serves. Is there an adequate program of recreational opportunities? The plan tried and successful in one locality may not meet the needs in another. Is there a Y. M. C. A. or Y. W. C. A.? Is there a recreational center? If, so, there is probably a swimming-pool and a gymnasium. By a co-operative agreement with these organizations, the intermediates may have the advantage of these opportunities. If, on the other hand, there are no such helps at hand, adequate provision should be made for recreational expression. The rural community is alive with possibilities,

often unused and unappreciated. It is in the city that the greatest difficulties abound.

Make a careful survey of the community. What are the opportunities for recreation? For amusement? For commercialized play? What would you retain? What discard? What will *build* sound healthy minds and bodies? What will *tear down* a strong foundation, to erect a weak structure which can stand no winds of temptation or trial?

What is the Church Contributing to the community's recreation? Perhaps there is an occasional basket-ball game, in or without the church. There may also be a seasonal social, lacking in challenge to "Come again." The church, too, must study its own opportunities, and the advisability of cooperation with other existing organizations. Otherwise, there may be unnecessary competition in some phases and at the same time inadequate provision in others.

How Is the Intermediate Reached? Is there a Scout troop—for girls and boys; or Camp Fire Girls, or Girl Reserves? Perhaps there are organized recreational groups. However it may be, care should be taken that the program neither overlaps nor overlooks.

Provide a Program for the intermediates that will build a strong, healthy body, remembering that health is the means to a radiating sense of well-being, of joy in living and in life, an enthusiastic response to anything that may come, a morale that lightens difficulties, makes worry unnecessary, and develops habits of justice and right attitudes of social relationship. Health is the best way to happiness, to achievement, to success, and mental health is the *expression* of one's desires, not *conflict* with them.

Health, then, is the functioning of one's emotions as well as one's body. It involves one's social relationships—his life with others in his interests, pleasures, activities, and reactions. Health is spiritual and mental as well as social and physical. Recreation is essential to health, and the habit of plan and of self-expressive activity needs to be developed.

This program must plan for poise of body and control of self. The close relation that self-respect, courage, and confidence bear to poise and posture is known to all. Physical education through games makes for the social and moral development of the intermediate. Team-work teaches the rights of others.

The intermediate's play should be such that it teaches muscle control and brings into use the unaccustomed muscles of the body so that by this play those muscles will be trained into proper coordination. There should be outdoor games that the young person may be in the sun and air as much as possible.

A recreational program develops leadership. The best man is the one chosen. The successful team is the one in which all members work together, and the leader makes this possible. Fair play, sportsmanship, honor, generosity, the ability to lose like a man—all these are part of the leader.

This program then must not only "take an interest in play," it must furnish guidance, opportunities, and facilities of play. For both intermediate girls and boys the organized play program should be made of activities involving play, games, swimming, and other athletic sports. These are popular forms of play because they satisfy the instinctive desire for "folks," for social com-

panionship, and will be carried on into adult life. A well-planned program builds vigorous health and leads to alert, active response and obedience. It teaches the intermediate to see the next move, thus teaching him quick action in danger and the moment of need. He is led to interpret all moves in the light of social relationship and helpfulness. He acts—*at once,* without thinking of self in the need for the common good, *accurately,* measuring distance, cost, and need, *with vigor,* because of coordinated muscular activity, and ready response of body to mind; and *persistently* pushes on and leads until the goal is reached and the cause accomplished.

Athletics have long been regarded as a moral and social need for boys, but not until comparatively recently have they been regarded as necessary to serve a similar purpose for girls. Many games, when carefully conducted, serve as well for girls as for boys. The intermediate girl did not give up her interest in outdoor games and her play with boys because of any desire on her own part, but rather because of social demand. Until very recently she was a "tomboy" and "unladylike" if she played "boy games." She was expected to read, sit quietly by, and be "a little lady." Today she has her chance to grow naturally into health and wholesome life, and takes her place in competitive games with her brother of the home, the school, and the church.

The intermediate girl plays dodge-ball, volley-ball, ringtoss, captain-ball, basket-ball—yes, and even base-ball with almost as much interest as her class or team brother. She takes her place in the long distance run, the broad and standing jump, and meets the standard requirements.

RESULTS OF ORGANIZED PLAY FOR INTERMEDIATES
(An Acrostic)

Independence
Needs met with never-failing sportsmanship
Team-work.
Energy rightly expressed
Re-creation and ready response to steady nerves
Meet crises without fear
Ever ready to recover from severe strains
Development of healthy body and mind
Interest awakened and broadened
Alert minds and active muscles
Temperate lives and tested convictions
Exact judgment and evenly balanced life
Steady nerves and senses keenly active

INDOOR GAMES FOR INTERMEDIATE PLAY

Bible Spelling Game. The girls stand in one line, and the boys in another facing them. The captain of one side spells a word, as *Hezekiah.* The captain of the opposing side must spell a word beginning with the last letter of the word spelled, as *H*ebron. Other examples are: Jerusale*m*—*M*icah; Hebro*n*—*N*ineveh; Bethsaid*a*—*A*rarat. The game thus continues. Those who miss are seated. The last one to spell, wins.

Spelling-bee. This differs from the above game in that the words are dictated by a leader. They may be words of Bible geography, prophets, men and women of the Bible, mission stations or leaders, or words in general usage.

Scripture-bee. This may be varied, as:

1. *Alphabet-bee,* in which case verses of Scripture

beginning with a certain letter are called, as for instance, *A, B,* etc. Limit the number for a given letter. If a student cannot give a verse, but can tell where the verse just given is found, it is not a failure.

2. *The first word* of a verse may be given by the leader and finished by the student in turn, as "Come" (by leader) "unto me all ye," etc. (finished by student), or "Honor"—"thy father and thy mother." He fails if he cannot give a verse for the word.

Book Boundary-bee. The girls and boys stand on opposite and competing sides. The first in turn names a book of the Bible. The opposing side gives the two books bounding it—as Exodus: Genesis and Leviticus. The opposite side bounds Leviticus, as Exodus and Numbers. The game so continues until but one remains standing.

Logomachy. 1. A game of word meaning. This is played with cardboard letters. They are placed face down on the table, and four or five complete alphabets will be needed. The first in line draws a letter and turns it face up on the table. The one next in line draws another and turns it. As soon as any player sees letters which can be grouped into a word, he takes the letters from the players and combines them into his word—as, perhaps the first two letters turned were R—U. Some one calls "*Word*" and "*Ur*" is the result; or *A, C, I, N* are on the table, and "*Cain*" is the word. He who first gets a stated number of words, wins.

Logomachy. 2. A long word may be given as "Thessalonians." The students make as many words as possible from this word. No letter must be used more often than it occurs in the original. Thus, from it may be taken "on," "an," "he," "his," "salon," "Hal," "sin," "in,"

"line," "lone," "sail," etc. The student finding the greatest number of words in a given time, wins.

Hymn Plays. The pianist plays the first line of several hymns. The students write the words of the first line of each hymn played. The one who has the greatest number correct, wins. This may be varied by making it a Hymn Bee, in which case the hymn line is repeated aloud. This gives opportunity for recognition of a greater number. The plan of the Spelling-bee is followed.

Recognition Game. Bible scenes, costumes of Bible history, religious pictures, mission scenes, and missionaries may be pasted upon cardboard and numbered. Place them around the room, or pass them. Pass papers with the given numbers upon them. Write the name with the number to which it belongs. The one who recognizes the greatest number, wins.

I Know. Two of the intermediates agree upon some subject—as Ruth, Esther before the King, David and Jonathan, David Saving Saul's Life—and converse about it without mentioning any names. The others try to guess what the topic is. As soon as one knows, he joins in the conversation. If he seems to make a misstatement, showing his guess to be incorrect, he is challenged and must whisper his guess to one of the choosers. If wrong, he loses his place in the game, and one point is lost to his side.

Acting Titles. Three or four players leave the group and agree upon the title of hymn, a book as "The Heart of a Rose," Bible or mission story. They act the title upon their return to the room. Another group leaves the room, if it is correctly guessed.

Find the Proverb. One player is sent from the room. A Bible proverb, as "The fear of the Lord is the begin-

ning of wisdom," "A soft answer turneth away wrath," is chosen. One word of the proverb is assigned to each player. The one who is "It" returns and questions the players. Each answer must contain the word assigned to him, as "Where are you going tonight?" is answered by "I *fear* I cannot tell you," etc. The first player must guess the proverb.

Who Said It? Familiar lines of Scripture are written upon slips of paper, folded and numbered. The player who has number *1* reads the words as, "Entreat me not to leave thee." He must tell *who said it,* as *Ruth.* He retains his slip if correctly answered, and has the privilege of answering one incorrectly stated by another. That slip is then passed to him. The one who has the greatest number of slips, wins.

Who Is It? One of the players is "It." The other players choose a character whom he is to represent. When he enters the room he is questioned as if he were that character. He must guess who he is.

Charades. Sides are chosen, and each side selects a word which is to be guessed by the opponents. The word is divided into two or more parts, and each part is acted out by the players, as Mount of Olives. Sometimes the syllables are used in the conversation of the actors, as might be the case in *Isaiah:* I—say—Ah; or Bethsaida: Beth—said—Ah.

Whole scenes representative of stories may be acted out, as motions of sowing seeds for the parable of the sower, or reaping of wheat for the harvest, or threshing for chaff and wheat.

Relay Bible Stories. Tell a Bible story. Without warning, the teller stops. The player next carries on

the story, if he has been able to guess it. The story continues in relay. The name is omitted until the very end of the story.

Bible History. Each player writes the name of a person or place upon a piece of paper. These are distributed, so that no player has his own word. Each player rises in turn, reads the word upon the paper, and gives a good statement concerning it. For instance, the card has the word "Saul" upon it. The statement might be "Saul was the first king of Israel"; or "Jordan River"—"Jesus was baptized by John in the Jordan River." The game may be played with sides, and whoever misses is out of the game.

Miscellaneous. Use the letter cards which have been suggested for other games. Place them face down on the table. Each player selects a card, but does not look at the letter. He mentions some object or person. He now turns his letter to the other players, and he who mentions the name of an object or person beginning with that letter, claims the card. The one who has the greatest number of cards wins.

For example: Frank removes a card, saying, "An Old Testament Book." He turns "J" to the players, Jeremiah, Job, Joshua, Judges, Joel, or Jonah might be the answer. The first to say any of the above claims the card.

Travelers. One is selected as the traveler. He is given a name—as *Paul.* He is to start from a designated point and take the journey as Paul would have taken it. He describes the people, the customs, and the religion.

Tableaux. A hymn, a Bible story, or a missionary event as "The Haystack—Judson" may be represented by a group.

Bible Card Game. Upon cards (3 x 5 inches) print the names of the books of the Bible, one name upon each card. Twenty-two (or less) children may play this game, as each must hold at least three cards. The object is to get in the hand three books in consecutive order, as Mark, Luke, John, or Leviticus, Numbers, Deuteronomy. The cards are passed rapidly one at a time to the right, face down, and are not raised from the table. As soon as a player holds three such cards in his hand, he turns his cards face down on the table very quietly. The others, as they notice his move, follow. The last one to follow is "Unwise."

Living Maps. A map of Palestine is drawn on the floor—large size, and keeping dimensions fairly accurate. A player is blindfolded and stands in this space. He calls as in "Stations"—"From Jericho to Hebron." The two players who are standing upon these places must exchange, quickly and quietly. If either is caught, he who is "It" must guess which city is represented by the captive. Of course, names change as new stands are taken.

OUTDOOR GAMES AND SPORTS

According to Falkener many games are of religious origin and date back to the days of rites and interpretations of divination. The games of the Greek youth as he engaged in the pentathlon—running, leaping, discus throwing, wrestling, and boxing—are the games most enjoyed today.

The intermediate age is the time of the gang, the club, and real interest in competitive games. There is strong admiration for physical strength and accomplishment,

hero-worship, love of camping and hunting, and of adventure.

Group Contests

Standing Broad Jump and *Basket-ball Far Throw* are favorites.

Shuttle Relay Race. A different and interesting relay. Five members of the team are arranged behind a post at one end and five behind a post at the other end. Runner No. 1 runs in a straight course to runner No. 1 at the other post, handing the baton, which is thus carried to runner No. 2 at the first post, etc. The total time is the score.

Games. Competitive games of value to intermediates, adapted to the peculiar physical and mental needs of the age, and really cooperative are: Dodge-ball, captain-ball, baseball, basket-ball, football, volley-ball, tennis, handball, garden and parlor hockey, bowling, polo, croquet, and golf.

Medicine-ball, scrimmage-ball, mount ball, and siege are amongst the most popular games for both sexes.

Track and Field Sports.—*Potato Relay.* Potatoes are placed at intervals along the course in as many lines as there are players. At the signal, all players run to a potato, replace it at the head of the line, and so continue until every potato is at the starting-place. The player first returning all, wins.

Relay Race. Teams of five runners line up. At a signal No. 1 of each team runs the course, and returning touches the No. 2 of his team, etc., until all have run. The team with all at base first, wins.

Sack Relay. The game is much as the relay, except

that the players have their feet tied in a bag, and the race is a "hop."

Obstacle Race. The course is marked, but obstacles are placed along the track, or each is required to halt for a "stunt" on the way.

Hopping Race. The runners are told to hop on either the left or the right foot, and the race must be finished on the same foot.

Jumping Race. No running or walking is passed by the judge. The race is won by jumping along the course.

Pass Ball. (1) The opponents face each other, the same number on each side. The balls are passed upon a given signal from one to another. As the last in the line receives it, he runs with it to the other end, and it is passed again. This is continued until the one (on either side) who passed it first, receives it. This side wins.

(2) The ball may be passed by raising the arms over the head of each player to the one back. The last one in line runs with it to the front and repasses. Continue as in (1).

(3) The ball may be passed by extending the arms to the right (or left), and swinging to the one back. Continue as in (1).

Hare and Hound Chase. Two or three players are the hares. They have small scraps of paper, or kernels of corn, with which they mark the trail. The hares start out and mark the way. After three or five minutes, the hounds follow. Often the hares separate after they are out of sight and foil the hounds, but they are never out of sight of one another. After a given time all return to base, if the hares have not been caught.

Hikes to near-by spots are often planned. No intermediate must be overlooked. In the rural sections it is

never difficult to find the spot where, at the end of a hike "just long enough," all will be glad to rest while a picnic supper is served. In the large town and city districts it may be necessary to go to some point on a trolley line, continuing as a hike from that spot. It is often possible so to arrange the hike that the return may be made by another route, meeting the trolley at a distant point.

A different menu from that usually planned for a picnic supper will be appreciated. Instead of the weiner roast where rolls and weiners are bountifully supplied, with pickles, coffee, and doughnuts in sufficient quantity, try the steak fry, and have the meat cut in long thin slices, which may be held on pointed sticks over the fire and broiled—rare, medium, or well done—a juicy morsel! With this, potato chips or roast potatoes may be served. Rolls, coffee, and doughnuts or raisin cookies complete a menu that appeals to all.

The Corn Bake appeals to the appetite, if a spot where a fire can be built has been selected. Corn, roast potatoes, buttered rolls, coffee, and cookies make a bountiful repast for hungry intermediates.

Other combinations are not difficult to plan. Eats are ever acceptable to young and old alike, and the intermediate delights in thinking of something new. The old, beaten path is never chosen.

Of course the food will be transported to and from the scene of the supper by machine or trolley. What a pleasant surprise if the hikers should find the supper prepared by older friends upon their arrival at a designated point.

The path may be chosen through a glen where the mosses, ferns, lichens, waterfalls, clear streams, rocks,

and trees can be observed and studied. Or perhaps a grove may appeal, where flowers, ferns, grasses, trees, birds and their nests will be enjoyed. Following the stream as it winds here and there, narrows and broadens, is deep and shallow by turns, is most interesting. The tadpoles and smaller fish attract and hold our attention, while occasionally we venture to cross the stream at a narrow point where rocks look safe enough, only to find that they are sure to turn, causing us to find a balance hastily, or continue with a wet shoe. The flowers as they bloom on the opposite bank coax us to cross, and the pitfalls make it the more alluring.

This would be an interesting trip under any circumstances, but in the company of a specialist, one who knows birds, flowers, or mosses, fish, and streams, it becomes an adventure as we explore and study and are introduced to new old friends. If there is such a man or woman in the church or community make him (her) the guide and friend of the group.

A twilight service held under the trees, with the sky as the church-dome, studded as it is with stars, the camp-fire burning in our midst, brings to each soul a sense of the fitness of things, of peace and deep reverence, and the mood for worship is upon us. It is not difficult to sing hymn after hymn from memory, to quote the Shepherd Psalm, or "The heavens declare the glory of God," or a similar passage. Prayer follows prayer—often two or three voices heard at the same moment. One of the number steps to the center, and in a few sentences gives a ringing message or challenge. Others follow, until a closing hymn is sung, and, feeling that it has been good to have been here, the homeward hike is begun.

Often a group will join in song or hymn, or it may be that quiet talks, which help each to understand the other better, will result. It has been so worth while that before the group disbands a picnic date has been set, and a committee appointed to plan it.

Picnics. In a rural section a straw-ride may be the means of reaching the grounds. It were better not to hike, as energy will be needed for the day's pleasure. In a city or larger town a car may be chartered or auto-bus hired.

The program should be carefully planned. A baseball game for girls and another for boys is always enjoyable.

Races. Three-legged, potato, and peanut are good sport, and all can join one or the other.

Ring games, such as dodge-ball, three deep, cat and the mouse, etc., give opportunity for all to play together.

The relay race, broad jump, relay jump, and high jump are good competitive games. Find the standard for boys and for girls, and award accordingly.

If a creek or other stream is near at hand, water sports may be found more enjoyable.

The canoe races, single and double, rowboat races, single, double, and one-oared, and swimming contests of all kinds afford an afternoon of rare pleasure.

After a day or an afternoon of such sports, the intermediates will be glad to hear the call to supper. Sandwiches, ham, lettuce, cheese, and tongue, have been prepared. Deviled eggs, olives, pickles, and beets are the entree. Potato salad, potato-chips, sliced tomatoes, and cucumbers aid much in satisfying hunger. Add to this menu, coffee, fruit, cake, and doughnuts, and youth will be satisfied, as will hunger.

After packing what may remain, a twilight service will

be held, just as "day is dying in the west." These services never fail to bring youth into the spirit of worship. They are not forced, but natural outcomes of the day's activities. Homeward bound at an early hour, going slowly under the spell of a summer evening, voices are raised in song and hymn. We know each other better, and the group spirit of cooperation, loyalty, and service is felt by all.

Camping Parties are not uncommon as a summer recreation for our intermediates. The Boy Scouts, World Wide Guild, Camp Fire Girls, and Girl Scouts find this an excellent means of carrying out their programs. With the aid of counselor, assistants, and other chaperons, they are guided in their activities. Swimming, cooking, housekeeping, hikes, botany, rowing, and canoeing all build the program.

Camping affords an excellent opportunity for younger girls' and boys' conferences, where the fourfold life is studied and daily practised. The day begins with vigorous setting-up exercises, and the morning flag-raising with salute. After the morning dip, camp togs are hastily donned, and at seven-fifteen the bugle calls to breakfast. A hymn of worship is sung and the blessing asked before the group is seated. Morning prayer follows breakfast in groups or en masse. After a brief recess in which mail is received or sent, beds made, etc., classes are called. Culture of personality, Bible courses, practical methods, recreation (physical and social), and devotional life build a program with worth-while activities of mind, body, soul, and spirit.

Success has attended the efforts of those interested in this work. The intermediates respond to their counselors

and friends, and return to their homes and churches with a right spirit renewed within them. Nothing cools their ardor, dims the vision, or causes them to overlook an opportunity or service.

Summer Assemblies are held in almost every State of our Northern Baptist Convention, and each year more than ten thousand of our young people spend a week or ten days of their vacation season in these gatherings. Every group should plan to send one or more delegates to the nearest assembly.

The assembly gives to us a fourfold opportunity. Our bodies are receiving rest and recreation, while the mind is reaching out after new ideas and methods as we touch shoulders with our friends each day, and bow in reverence to the God who reigns over all. The assembly is a vacation that gives and takes. When we catch the vision in an institute or assembly, we are overwhelmed with a desire for service in the church, where for many years we have been but hearers. Opportunity is given in many States for intermediates to attend the assembly.

Play has followed work out of the home into the commercial field, and our girls and boys must be taught self-reliance and self-initiative in recreation. Many of the games and sports which have been outlined can be played under any circumstances, but the wise church like the wise mother will provide a place to play at home. It may save many sleepless nights in saving the eternal lives of those whom we love, and who have been entrusted to us as parents and leaders.

A church well known to the writer at one time rented a near-by lot which was used for tennis, quoits, and croquet by the intermediates, who took lunch or supper and

made it a place of physical and social recreation. The young people were then active in the church and always present at all services. Today, there is nothing of this nature in that church and the intermediates are mostly conspicuous by their absence. This may not be due entirely to this cause, but it is significant.

Build for service, and begin where the girls and boys live, in the realm of play. Such a program should promote healthful activity for both mind and body. Knowledge and healthy living go hand in hand.

CHAPTER VI

WORSHIP PLANS AND PROGRAMS

Worship is the answer to the deep-seated impulse of each nature. Instinctively man worships: man of every clime cries out to the Great Spirit.

What Is Worship. "Worship" comes from the old Saxon word "worth-ship," which was applied to one known by his fellow men to possess good qualities of worth. Because it generally implied an act, that of recognition, of bowing, of kneeling, of subject to master, it took the verbal form, to worship, to recognize worth, to be aware of the worth-while qualities of the one to whom worship is given.

To worship God, then, is to recognize the worth in him, to acknowledge his power, his goodness, the qualities before which we, at all times, figuratively and literally, bow. Worship is true appreciation of God. But "God is a Spirit, and they that worship him must worship in spirit and in truth." Therefore one does not always worship in a given place, nor by a set form or ceremony, nor yet by stilted phrases meaningless to the speaker. "The true worshipers shall worship the Father in spirit and in truth" (John 4 : 23). Yet God controls the universe. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

Religion and Worship. Religion is not a system of ceremonies, of creeds. It is a life. One's daily acts, returning to God in some other form what cannot be

returned to him "in kind," in sameness, determine individual conduct. Thus doing good daily to one's fellow men is part of one's religion. Religion, it has been repeatedly stated, is a matter of habits and attitudes. It is neither intellectualism, nor is it emotionalism, nor a combination of these elements; but true religion is "the life of God in the soul of man."

Worship is the realization and development of spiritual values in nature, in law, and in life, individual and social. This involves the expression in word, in deed, and in life conduct of the worth-ship of God by the worshiper.

The most normal period for the rise and definite understanding of religion with the expressed desire for worship in the individual is that of the early adolescent. If the normal person does not respond to religion during this period, it is because the church and other organizations contributing to that life are defective, and have failed to study the adolescent and his needs. Religion is more vital in each life than is generally conceded, but until it expresses itself in life, it fails to meet the two great commandments—Love God, and love fellow man.

Private Worship. It is quite customary to think of worship as public, as church or group attendance. The lost art of private worship must be regained. There is an obvious need right now for worship functioning in a real way in every-day problems. We can join in our prayers and reading, in the quiet of our rooms for the elimination of those things in life which do not build Christian character. We can keep up with the times, and keep national, international, and world needs before us.

The intermediate will, therefore, *build a prayer life.* As part of each day, as necessary as the feeding of the

body, is the sustenance of the soul. A bodily organ no longer used, shrivels and becomes useless. The moral is evident.

A time set aside for definite meditation is best. In the daily rush of the many tasks set upon modern life, it is wise to make this a morning devotion. Arise at a given hour, sure that sufficient time is set aside for reading, meditation, and prayer. The *Book of Remembrance* keeps the intermediate in touch with Christian leaders at home and abroad, and with the outstanding needs of the denomination. Incorporate this as part of the private devotion.

The Needs of the home, of the individual, of the church should be built into thought and prayer. Every intermediate of the class, group, church, and community who has not accepted Christ should be part of the prayer thought.

The Daily Bible Readings are prepared for the intermediate group and form a common bond of interest when all are reading the same passages at the same time.

The Prayer Band may be a group, meeting at a specified time for prayer, or it may be that same group in prayer in the daily devotions. Certain needs are outlined as the prayer thought of the group, and in the home as well as in public, these needs are kept in mind.

Prayer Partners are joined in thought and hope. A girl or boy takes a Christian leader, missionary, or teacher as partner. Each writes, or tells, to the other the prayer thought and need. This gives the intermediate definite thought for prayer, courage to speak of the inner longing and urge, either by letter or verbally, to a worthy leader

and friend. It keeps the intermediate on the right path in this time of the "hero" and the "adorée."

Meditation is perhaps most difficult. The group has common daily readings and a common theme for prayer, but meditation is somewhat indefinite. Base the thought upon the daily reading. The teacher, or leader, of the group should prepare these themes in advance. Examples: Ephesians 6 : 10-17, The Christian's Armor; Psalm 91, God Cares and Watches Over Us; 1 Corinthians 13, "The greatest of these is love." (It may be that *one* theme is carried through all the week.)

Thus in the home, by daily reading, prayer, and meditation, the group is *one,* with one general purpose and theme.

This organized private worship should not lead the intermediate away from those moments at any time, anywhere, when in need, in praise, in grateful acknowledgment, he lifts his heart and voice in unpremeditated but real worship. These are the spontaneous outpourings of the soul, and the intermediate who learns thus to seek his Father, will never outrage self nor society, but become a constant source and power house of usefulness. He *feels* his Father's presence.

Public Worship. "Where two or three are gathered together in my name, there am I in the midst of them." Christ is present. Others are present—others whose thought is at one with you and with Christ, others who seek God. The personal element is subordinated to the group. The needs of all are brought to the Father. Self is pushed to the background. At the same time a joyous thanksgiving for the homes that are bright and happy, for the intermediate's own home, is evident. Public worship aims

to meet the needs of each worshiper, and to satisfy the inmost longings for divine touch upon life.

A few main suggestions are necessary in planning for the public worship of intermediates:

1. *The Worshiper Must Be Devout.* The intermediate will come to public worship after his morning prayer and meditation.

2. Public worship will be to the intermediate a *reverent outpouring* of love for God. He does not *fear* God with the fear that makes afraid, but rather with the fear that begets love and adoration.

3. Public worship *rests the participant.* The glory of the day of rest and gladness is felt. The intermediate is often turbulent within and without, and this Christ who leads, this God who cares, is a real satisfaction.

4. The intermediate *knows* whom he has believed, and *thinks* as he sings, prays, and meditates in public. He is an individual at all times, and must intelligently grasp all that surrounds him as he worships. The inscription seen by Paul in Athens—"To an unknown God"—is not the inscription of the intermediate's life. He knows whom he worships and why.

Public worship includes the formal services of the church and Sunday school, the devotional meetings of the group, as B. Y. P. U. or C. E., and the W. W. G. There is real joy in the human fellowship of worshipers one with another.

The worship attitude is strengthened by the beauty of the church or room, by the atmosphere attendant upon the services, and by the music which will develop in the worshiper an appreciation of the beauty of scene and service, with joy in participation.

Worship should be *graded* to meet the needs of the age taught, which in the intermediate is characterized by the peculiarities of the early adolescent. It will be studied for its effect upon the spiritual living of the intermediate.

PLANNING A WORSHIP PROGRAM

Stories Explaining Elements of Worship aid greatly in the impression of the lesson truth. The theme of the worship service, whether daily, monthly, or seasonal, must be ever in mind. The story is not necessarily a Bible or missionary story. It may be one found in general reading, yet it fits the theme. For illustration: *Theme, Unselfishness* (Abram and Lot); *Story Suggestions:* "The Little Cloud," "Prometheus, the Greek Firegiver," "Saint George and The Dragon," "The Coyote and The Indian Firebringer," "Where Love Is, God Is." Add to these the stories of unselfish lives as Jane Addams, Frances Willard, Florence Nightingale, Jean D'Arc, David Livingstone, etc. The story, told in three, five, or eight minutes, leaves a never-to-be-forgotten impression. It may be the opening message, the final word before going to the lesson, or fill a need at another moment. The intermediate will delight in telling the story in this devotional service. It promotes pupil participation, develops story-tellers, and creates self-confidence.

Prayers and Praying. What a vast difference between these words, and yet each plays an important part. The intermediate can build his own prayer, if he has been taught the meaning and elements of prayer thought. Prayer brings one to a sense of the reality of God; it is the search of the soul, the contact with the truth

of life in God: "My soul thirsts for the living God." Prayer is as natural as breathing. It is thinking, breathing a deep impulse of the soul, crying out in exultation, need, or hope to Him in whom we live, and breathe, and have our being. It is always *personal*. Even when in group prayer, the heart of the individual speaks. One *talks* with God, reverently, without fear, but in faith believing. The intermediate may build his prayer thought of several elements, as submission, adoration, aspiration, supplication, confession, communion, and thanksgiving. We have been taught how to pray through the Model Prayer, an analysis of which teaches us:

1. The fatherhood of God, the personal approach—"Our Father."

2. Devout and reverential worship, adoration and aspiration—"Hallowed be thy name."

3. Expectancy of hope in Christ—"Thy kingdom come."

4. The spirit of obedience to divine wisdom and control—"Thy will be done on earth as it is in heaven." We are to do his will *now*.

5. "All things come from thee, O God," said the psalmist, and our dependence upon God is shown in "Give us this day our daily bread."

6. Forgiveness, limited, however, by our willingness to extend this spirit to others—"Forgive us *our* debts, as *we* forgive *our* debtors."

7. The watchcare of God in teaching us there is no temptation to him who will not be tempted—"Lead us not into temptation."

8. The prayer closes as it began in the spirit of adoration and real worship as shown in the closing words,

"For *thine is* the kingdom, and the power, and the glory."

Prayer may be a supplication or petition. It is too often a cry of need as we ask for blessings for self and friends, as

> "Lord, bless me and my wife,
> My son John and his wife,
> Us four and no more."

All our personal infirmities, all our failures, our needs, wishes, and desires are presented when world needs are forgotten. Prayer should be broad in its love. It may become *intercession* for others. Self is thus lost except in the desire to see others helped. In *thanksgiving* the heart sings a prayer as one meditates upon all that God has given and leads one to trace all blessings to him. "What we are is God's gift to us" leads to the dedication, "What we make of ourselves is our gift to God."

Thus do the intermediates pray. The prayers of childhood repeated night after night, often meaningless and without the dedication of self, are not to be put aside, but interpreted, understood, and loved for their new meaning to life.

There are some prayers that the intermediates might memorize with good result. The prayers of grace, thanksgiving for God's food prepared for our physical upbuilding in his service; missionary prayers and daily prayer thoughts might become a real part of us. They are fine and expressive thoughts couched in the best language, which will help the intermediate to step out from the stilted phrases of sameness to a more inspiring and enlightened realm.

Parts of Church Service. Where the intermediates

do not attend the morning service of church worship, take the service to them. In other words, lift the church service form and occasionally plan a like form for the Sunday session or the devotional meeting of the group. A suggestion follows:

Organ Prelude.
Gloria (standing).
Invocation—prayer.
Holy, Holy, Holy (chorus of "Day is Dying in the West").
Seated.
Morning Hymn.
Scripture Reading.
Prayer.
Prayer Response.
Offering.
Offertory Prayer.
Hymn (standing).

Music and Hymnology. Many fine hymns of the church are not understood and therefore not loved. The writers are not known, and their style not recognized or appreciated. *Words* are sung, and the message lost. Where stanzas must be omitted, select them to fit the theme and to carry a continuous thought, avoiding promiscuous selection. Plans for teaching the hymns have been suggested in another chapter.

Hymns are to be selected and sung reverently. This does not mean a repressed expression, but it does mean a joyously reverent spirit. Hymn stories may be told before the hymn is sung. Selection of good hymns means selection of good books from which to sing.

Recitation of Scripture, Religious Poetry and Literature. The passages of Scripture and selections of prose and poetry planned for this department may be

utilized in the worship service. "My Symphony," "My Morning Prayer," "Six Little Words," "Here Hath Been Dawning" and many other like selections, when memorized, may be recited. Paul's speeches as suggested for use with Course IX, Keystone Graded Series, are filled with challenge and appreciated by the young orator of fourteen. This gives additional opportunity for *pupil participation.*

Concert Reading of Scripture or Selected Literature. *Responsive Reading* is not the only method for the Sunday session or devotional group. It is overused and therefore, often uninteresting. It holds the attention for a time, but when the place is lost, it is not found again. Unless a group has been well trained in reading, there is woeful lack of unity; lagging, racing, and poor expression result.

Concert Reading is a worth-while change. There is real power in the group voice as it reads in unison. Psalms 1, 8, 24, 90, 91, 103 are but a few examples of beautiful passages best adapted to concert reading. Kipling's "Recessional," Lincoln's Gettysburg Speech, the "Church Covenant," etc., should be read in unison. The class or school motto, the Prayer Thought for the quarter, and hymns when used for concert reading lead toward group participation.

In Building a Devotional Program then for the group, we remember that through prayer, Scripture, literature, stories, hymns, dramatization and pageantry (for these last two are worship services in themselves, when they are reverently planned and used) worship is attained. These are but means to an end, but they are needed means.

The *individual's worship program* is built upon *reading*

of Scripture, and good books, such as "Meaning of Prayer," "When You Enlist," "The Desert of Waiting," "One Girl's Influence"; upon *prayer* for others, church, denomination, self-culture, and world; and upon meditation alone and in group thought.

There are *very definite aids* to worship. The intermediate needs *training* in the devotional life.

The *physical attitudes*—bowing, kneeling, rising, prostrated—prepare one for worship. The act itself is not worship, but it does bring each to an attitude of "worthship expression."

The songs, chants, prayer responses, solos, and instrumental music carry one on the wings of music nearer to Him whom we strive to reach in worship.

The *beauty of the church edifice,* its subdued lighting, the carpet, and color scheme, the joy in fellowship, all help materially in *creating a worship atmosphere.* The prelude and postlude which fit into the theme and quietly call to and dismiss from worship are real aids. All the suggestions which may be offered, and every plan ever urged, will be valueless if the leaders and teachers are not bowed in reverent worship, prepared to lead others as they go.

It must never be forgotten that the worship service of any meeting, of any group, of any individual, must be built about *one theme.* Otherwise, there will be a wandering and a scattered thought. "One in theme, one in purpose, One to worship" is the motto for our department service. The aim is to make the mental mood of worship, the mental attitude, possible by pleasurable means, pushing to the background forever the false idea of mutilation of body and of beauty, the long hours of

penance, or other equally harsh measures as the only means acceptable as worship. We have been told to "worship God in the beauty of holiness." *Worship is not only impressive, it is expressive.*

SUGGESTIVE PROGRAMS FOR WORSHIP

These programs have been built, not for an evening devotional meeting, in which instruction is included; they are prepared for the devotional service of the Sunday or week-day sessions of the church school.

Missionary

Instrumental Prelude.
Chords, 1—2—Rise.
Sing "Holy, Holy, Holy, Lord God Almighty."
Call to Worship:
Leader. "Study to show thyself approved unto God."
Response. "A workman that needeth not to be ashamed, rightly dividing the word of truth."
Chords, 1—2—Seated.
Prayer, Lord's Prayer—all—or Missionary Prayer recited.
Sentence Prayers by Intermediates for service at home, for our friends at work in other lands.
(Announce subject of prayer and build prayer thought.)
Short Closing Prayer by leader.
Choir Sentence sung, or piano chant, or chanted "Amen."
Hymn, "The King of Love My Shepherd Is."
Scripture Lesson, Read by an intermediate or the group in concert, Matt. 18 : 1-6 and 19 : 13-15.
Chant, "Holy, Holy, Holy."
(Chorus of "Day is Dying in the West.")
Story, "Mary Stone" (prepared and told by intermediate).
Prayer, "Amen" on piano.
Hymn, "We've a Story to Tell to the Nations."
Chords, 1—2—Rise. March to classrooms in week-day session.

In Sunday session, rise before hymn, seated at close for departmental instruction in hymns, Scripture, and lesson.

NOTE: Offering and books will be marked before going to class.

Offering Plans. The offering should be part of the worship service. Where this is possible, the offertory service should precede the story period. Appoint ushers to take the offering. If the "budget system" of church finance is used "from the cradle to the grave," it will be necessary only to pass the plates as in a church service. Where this plan is not followed, the class envelopes may be passed. The student on the aisle seat, places the envelopes upon the plate.

The ushers march to the front of the room, while a march is played softly. They remain standing with heads bowed while the offering is dedicated. Thus will the impression that a "collection is taken" to defray the running expenses be overcome. That should be but a small part of the objective in "offering."

GENERAL DEVOTIONAL SERVICE

Prelude.
Chords, 1—2—Stand.
Sing Doxology.
Call to Worship:
Leader. "Blessed be Jehovah."
Response. "For He hath shown his marvelous loving-kindness in a strong city."
Sing "Come, Thou Almighty King."
Chords, 1—2—Seated.
Prayer by Intermediates, for strength of individual citizenship—the power of the individual life.
Prayer by leader.
Sing Chorus of "God Will Take Care of You."
Scripture, James 1 : 19-27.

Sing "Holy, Holy, Holy." (Chorus of "Day is Dying.")
Story, to be selected by the intermediates and told by one, based upon "He came not to be ministered unto, but to minister."
Dedicatory Prayer, "Amen" on piano.
Postlude.

General on "Service"

Prelude.
Chords, 1—2—Stand.
Sing Doxology.
Call to Worship:
Leader. "Righteousness exalteth a nation."
Response. "But sin is a reproach to any people."
Chords, 1—2—Seated.
Story, By intermediate. Abraham Lincoln or Duke of Wellington.
Sing "Lead On, O King Eternal."
Lord's Prayer. Sentence Prayers, preparation for service.
Sing Chorus of "God Will Take Care of You."
Scripture, Exodus 3 : 1-14, read by intermediate.
Recitation, Gettysburg Address by Lincoln.

Christmas Worship Service

Hymn, "Holy Night."
Call to Worship:
Leader. "Glory to God in the highest."
Response. "And on earth, peace, good will to men."
Sing "Let All the Earth Keep Silence."
Prayer. Build thought of Christ's coming; what it has meant to us, to world. What does Christmas mean to each?
Sing "Gloria."
Scripture, Matthew 2 : 1-12.
Sing "Holy, Holy, Holy."
Hymn, "It Came upon the Midnight Clear."
Story, "Boniface and Keep It All."

Patriotic Worship Service

Instrumental Prelude.
Chords, 1—2—Stand.

Call to Worship:

Leader. "God is our refuge and strength, a very present help in trouble;"

Response. "Therefore will we not fear."

Hymn, To be selected by intermediate.

Chords, 1-2—Seated.

Prayer Thought. For guidance of national leaders, for courage to stand for the right in national welfare.

Organ Response.

Scripture, Matthew 7 : 24-27, or Ephesians 6 : 10-17.

Sing "Holy, Holy, Holy."

Story, "The Two Foundations," by intermediate.

Dedicatory Prayer.

Hymn, "Onward, Christian Soldiers."

Recitation, Ephebic Oath. Soft chords on piano. Silence.

The worship programs must needs be *of* the intermediates and *by* the intermediates. The leader or teacher may help to prepare these programs, meeting with the devotional leader of the department and the committee. The adviser and leader, thus constantly consulted, will be in position to guide to leadership. Thus will be opened a real means for vocational guidance in Christian service.

For leaders and students who are unable to build programs, the following suggestions are offered:

1. Follow, for Sunday and week-day sessions, the Three Session Series of Keystone Graded Lessons. A definite devotional program has been prepared for each period of instruction.

2. Follow, for Intermediate B. Y. P. U. or C. E., the program as prepared for each weekly meeting, in *Young People's Leader*.

3. Follow, for W. W. G. and other missionary groups, the programs as prepared in *Young People's Leader* and "World Wide Guild Programs."

4. Keep ever in mind that leaders are to be found and trained. Develop initiative in thinking and in planning these worship programs. Lead to definite preparation.

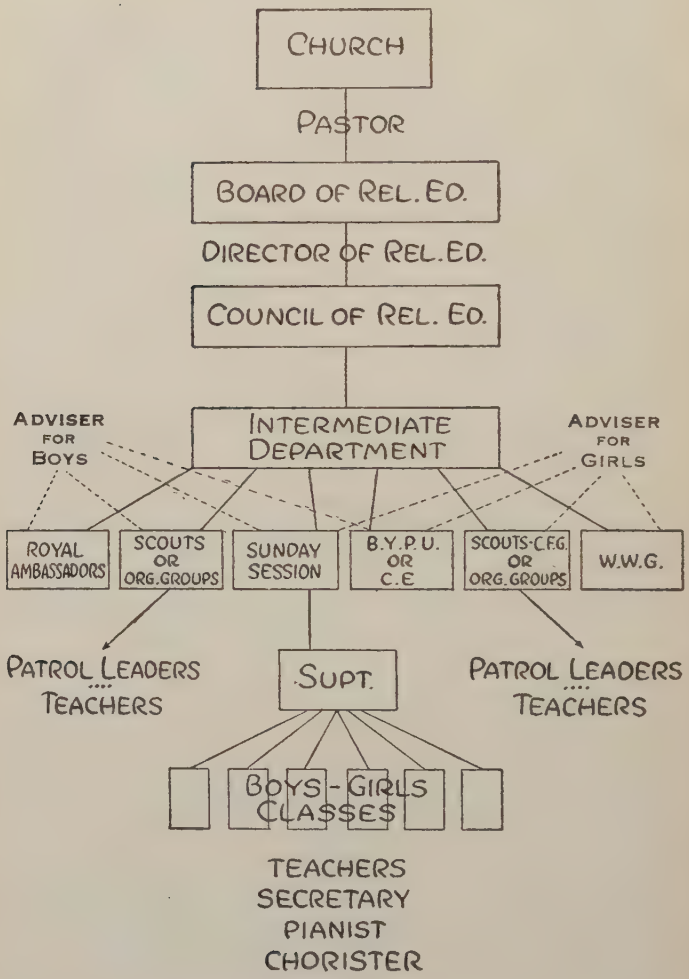
Vesper Services. In the camps, assemblies, conferences, and older girls' and boys' house parties, the vesper service plays a most important part. At times, it is led by teachers and group leaders, or perhaps by an imported speaker. When these services fall into the hands of the intermediates, real testimony and heart-searchings are unearthed. While not every service should be given to the intermediates, they should have part in some.

Camp Fire Meetings. Very real worship is *felt* and an atmosphere created when the group gathers about the camp-fire. The sky, studded with myriad stars, is the dome of the edifice; the trees are the walls; the camp-fire provides the necessary light. The Scripture, prayers, songs, stories, testimonies, and addresses are made by the members of the group. One feels that it is good to have been here, as each slowly passes from the spot almost hallowed by God-thoughts to the solitude of his own room, there perhaps to dedicate a life to Christ and His service.

The Morning Watch services and *Bedtime Meditation* of the conference and assembly bring the students very close to Christ. A real desire to follow him definitely with plans in preparation for life service are often expressed in these gatherings, which mean so much to leaders and teachers, because of *mountaintop* experiences of their students.

Worship is no longer expected to descend upon us, but we *seek* Him. Leaders of early adolescents have adopted as the goal, "Every intermediate growing in the experience of the presence and power of God in life."

Diagram of Leadership



CHAPTER VII

ADULT LEADERSHIP

There never has been in the world's history a period when it was more worth while to be a teacher than in the twentieth century, for there was never an age when such vast multitudes were eager for an education, or when the necessity for a liberal education was so generally recognized. . . It would seem as though the whole world were trying to lift itself to a higher plane of thought. . . It is a great thing to be a teacher in these present years of grace.—*William Lyon Phelps.*

The standards which teachers are required to maintain are continually rising. Their work takes on a new dignity. It is rising above a calling, above a profession, into the realms of an art. It must be dignified by technical training, ennobled by character, and sanctified by faith. It is not too much to say that the need of civilization is the need for teachers.—*Calvin Coolidge.*

These and many, many like quotations prove the value of the teacher of today. If, then, the parent seeks the best in general education, in school and college, for son or daughter, is it too much to expect that the day is not far distant when the same will be required in religious education, in the school of the church? The teacher or leader who cannot meet the changing methods is unhappy and unsuited to the position he (she) holds.

A true leader is one who not only goes before, but who so goes before that others follow. Leadership is studied and acquired. The proverb "Teachers are born, not made" is reversed, and we know that today teachers are making selves into tested and tried products of a system

in which they believe and whose motto, " We learn to do by doing," they practise.

The church needs just such fine leadership. We must have real leaders to tell us what is best for our complex life, to plan a program that will develop life; leaders that will use and not waste time, that will *avoid competition by overlapping* and *lead to completion by cooperation.*

We have seen that the intermediate should be given a chance for self-expression. Unfortunately most students find their real interests outside of the church. The church which gives its intermediates an opportunity to respond naturally to emotion and feeling, and inspires permanent interests in rich and varied experiences, is truly encouraging wholesome attitudes toward the church and life.

The first step toward success in any industrial or commercial enterprise is for the proprietors and managers to have definite, accurate, and ample information of its every phase and detail.

From a small village general store to a vast railway system, a survey of the enterprise is necessary. The same is true of the church: from the one-room rural school to the fully graded, many-roomed, and beautifully equipped building, study the situation. It may be that the small church is building life and meeting its educational task to a greater degree than its beautiful city coworker.

However that may be, no church can afford to neglect present-day needs, and often the biased opinion of a superintendent or pastor has been the only basis of action in departments, texts, equipment, teachers, and general administration.

Church Council of Religious Education. For a sur-

vey, then, each church, large or small, will need a committee or church council of religious education. This is the research bureau with the special task of seeking ways and means of adequately conducting the educational task of the church. It is the composite efficiency expert of the church.

Efficiency means making the *best* use of the funds appropriated. Perhaps larger appropriations will be necessary. Efficiency may mean the scrapping of old machinery and the installation of new. There may be a "nay" vote, because of "expense," but it is well to realize that efficiency is getting the most out of every dollar which has been appropriated. Not the initial cost, but the product is counted. Is it too much to say that if the church were to take its business seriously, to check every expenditure as "too much for results," or "so little invested there can be no results," the business men of the community would be more willing to invest in the King's business, and a disinterested public would awaken to the challenge of the task? Men are usually glad to be included in any program of progress. Always at the head of the church stands the *pastor*—colaborer together with God. He is the guide of all church plans, studies, and activities, the *ex-officio* of all committees, ever ready to spend and be spent in the Master's service.

Director of Religious Education. He is *not* the pastor's assistant. He has a task which is definitely assigned to him. Because of the magnitude, present and future, of the educational task of the church, the pastor is not physically able to cope alone with the situation. There must be a director or supervisor who, in cooperation with the pastor, will plan the educational program of

the church. This director may be a man or woman, paid or unpaid. The great requirement is, Has he (she) the theory and practise of education, is he (she) willing to cooperate with the pastor, and will he (she) give definite study to the religious attributes of the program? The spiritual aspects must never be chilled by the cold presentation of *facts* rather than the warm glowing ideas and ideals of life.

Often a retired public-school teacher or principal is waiting to render just such service—the privilege of serving the only remuneration sought.

The supervisor, director of religious education, superintendent of instruction, principal, or by whatever name he may be known, directs the education of the church, prevents overlapping of activities, keeps in touch with parents and teachers, and keeps ever in mind the goal of the church task—an intelligent and interested membership with Christ-centered lives.

He (or she) who accepts the responsibility for helping teachers, the majority of whom are untrained, inexperienced, and too often *thrust* into the work, to solve the very complex problem of teaching the childhood and youth of the church, needs to be possessed of abundant resources. It is not enough that the theory is known, that he come to the task letter-perfect. He will find himself in a whirlpool of unsuccess and mismanagement unless he has practised the theory which he introduces.

Teacher-Training Class. No church school is complete without a *teacher-training class*. The third or specialization year may become the normal class, in which students have the opportunity of observation and practise.

Skill in handling many of the factors of the problem of supervision of teachers may be secured through successful experience in thus helping to train teachers.

The supervisor or director needs qualities of leadership, abundant energy, a great reserve fund of human sympathy, the vision to set definite goals, and that quality of "stick-to-it-iveness" which reaches the goals and achieves results. Add to these the ability to inspire others with the desire to see, save, and serve. There is too often the danger that even when fortified by excellent training and definite practise, the supervisor may gradually lose sight of the vision and inspiration with which he enlisted in his task. One must be abreast of the times, adopt and adapt all new methods, eliminate and discriminate until one's church school is giving the best to the students and to the Master. The supervisor needs to keep in touch with what other leaders are doing by reading professional books and magazines, by attending conferences on questions related to his task, by taking college or extension work, or through correspondence courses.

The director or supervisor will find time to visit other schools, church and public, occasionally. Since the chief aim is skilled teaching which will result in Christlike living, the director will profit much by visiting the teachers who have attained skill in presentation of subject-matter which puts every student at work for the Christ. A boy wrote to a director recently: "Some of the fellows down here (at school) think that I am terribly religious, but I believe in standing for my belief in Christ and the power of prayer, and reading the Bible. If it's worth *belief,* it's worth standing up for *it,* and I will." This is the only aim in mind; to make live what is taught.

Very little help is given by directors who visit classes and departments at rare intervals. Consequently, many of the teachers are gaining experience under conditions that hamper growth, and create dissatisfaction in the early adolescent heart and mind. Teachers are often misfits, and unhappily realizing this, beg to be released from a task burdensome to teacher and taught. The supervisor can overcome this unfortunate condition by transferring teachers after kindly and interested conferences.

It is difficult for any one to acquire many new methods and plans within a short time. The supervisor will help the teachers to comprehend principles and methods more readily if effort is directed for a given period toward one or two definite plans, as the opening devotional service in which the intermediates are the main participants; or a definite project for class or department; or the introduction of the council plan of organization for the department, etc. Not only is the supervisor responsible for establishing friendly contacts with teachers and students, but he is also responsible for creating in the minds of the membership and the community a favorable attitude toward the position with which he has been intrusted and the religious educational task of the world, beginning in the home church.

The supervisor should attend every meeting of the Workers' Conference, and of the Council of Religious Education, of which he is a member. He brings to this council a very definite report of observations in each department, reserving reports upon teachers for the superintendents of the various departments, and for the teachers themselves. Faith begets faith. Praise begets enthusiasm.

The Superintendent of the Intermediate Department of the church falls in line with the plans of the Board of Education and of the Council. He realizes that the department is cooperative, not a separate institution; a unit and yet a part of the great scheme. The superintendent supervises *all* the work done for and by the intermediates, in the Sunday session, the week-day session, the W. W. G., Royal Ambassadors, Scouts, Camp Fire Girls, organized play groups, B. Y. P. U., or C. E., and keeps in touch with public-school and community interests. This is a vitally important task and calls for unbounded vitality and energy, purpose, consecration, belief in the intermediate, and the ability to control every situation.

This involves a working knowledge of all organizations of the church at work for the intermediate, although the appointed leader of each organization should be entrusted with the task without interference at any time.

The superintendent may organize clubs and follow up their work. He may give reviews or teach classes in such manner as to renew or create in teacher and intermediate enthusiasm for the lesson. He will interest himself in the progress made by individuals, in the public-school life of boy and girl, keep in touch with the advisers as they guide to right thinking for life work, and show an interest in the students who read and in those who perform feats of skill on the playground. By radiating a spirit of interest in all that interests teacher and students, by commending all that is worthy, and by consciously seeking to build a department *esprit de corps,* the superintendent makes the lives of all happy and interested.

The Teacher. There is no single class of individuals

in the church school more interested in development and achievement than the true teacher. She looks upon her intermediates as a potentiality, a possibility of the future. She is interested in the learning process of each student—how he studies, how he reasons, how and what he remembers, how he reacts to the stimuli of the home, the school, the church, and the community. The true teacher daily adapts the lesson to the group and the environment. She sees far into the future, and places each student in the scheme of the universe—a success for self, country, and God. She studies each achievement, and with careful discrimination, helps each student to work out his destiny. She goes below the surface and analyzes results and methods that she may know the manner of approach by which each student found achievement.

Personality can be sensed even at a great distance, and the true teacher never fails to arouse a personal interest in each attendant.

The learning process is a cooperative one. The teacher interprets the task, explains the nature of the work, gladly renders assistance, and never fears to guide; but the student must do the work.

This demands a clear idea of what each student is to become and therefore a knowledge of what must be done for him now. The teacher must have in mind and equipment all that will be necessary to enrich the student life. This teacher must be skilful in directing the work of the intermediate. To a modern and progressive teacher, the task is to promote development in the many complex activities of an early adolescent's life. She must make men and women of character

and independence; furnish a world of opportunity to do things, and chances to participate in the daily round of activities, that they may learn to *live* Christ in a world of business and social urging.

When one reaches this idea of education, he can appreciate the next step: the teacher is to teach *children* not lessons or texts. This means better-trained teachers, because they can interpret values. It means coordinating each lesson with the whole curriculum and with daily life. It means definite placing of results.

The superintendent will do well to assign new teachers to the less vital places at first. Frequent conferences are necessary in the department council that the work may be coordinated and unified. The council makes possible the ironing out of difficulties and a cooperation impossible under the old plan.

When untrained teachers are attempting to try out new methods, they need an opportunity to confer with the superintendent or with the director. They need courses in psychology that will help them to understand the intermediate, courses in Bible study that will give them a more definite idea of relation of book to book, passage to passage, and prophet to his time, and courses in special methods directly related to the problems that confront them. *Classes in teacher-training* will remove many handicaps and build an efficient corps of workers.

The outlining of courses of study in the form of problems which may become projects for the intermediates will enable the superintendent to discuss the study with teachers and to demonstrate methods of teaching the lessons suggested. The superintendent needs to be a skilled demonstrator. He thus becomes skilful, not only in teach-

ing children, but in expressing courses of study in terms of pupil interests. The superintendent can show how, by taking a simple problem growing out of the intermediate's every-day experiences, teachers may lead them to work out problems in handwork, church history, Biblical geography, citizenship, Christian development, and social living.

A very valuable kind of work is that which may be described as *consultive service*. An expert in intermediate management, psychology, methods, week-day efforts, music, handwork, play life, or in any other phase of early adolescent endeavor, visits the church, inspects the work, meets the teachers and superintendent, and discusses what is being done. She emphasizes the better way by giving demonstrations of the best method of approach and type of improvement, and forecasts the accomplishment.

A thorough "follow up" of this visit, with a careful investigation of each intermediate's capability and efficiency, as well as shortcomings, will lead to many changes in methods of instruction, and success is more certainly attained.

The superintendent will find it a splendid practise to meet with teachers in cycle groups and discuss problems common to all.

The growth of the teachers depends upon the establishment of friendly relations among them and the superintendent, director, and pastor. Enthusiasm and faith to achieve are among the most valuable assets with which one begins teaching. In the struggle with inadequate equipment, poorly conducted services, and the absence of ungraded lesson material, the teacher often loses faith in her ability to teach.

By a tactful, sympathetic approach, the superintendent can help teachers to improve some of their most discouraging department and class conditions, create in them renewed enthusiasm for teaching, lead them gradually to acquire skilled methods, and urge them to success. The combination of native desire, adequate equipment and good preparation makes worth-while teachers. A teacher might measure self by answering a few vital questions:

What emphasis is the teacher placing upon good habits?

Is the teacher the kind of person with whom the intermediate would enjoy spending much of his time?

Is the teacher an attractive personality—in dress, and pleasant courteous manner?

Are the intermediates given some voice in choosing their activities, and in reaching decisions?

Are the intermediates learning to cooperate, to find a place in the church and community life?

Is provision made for student participation and initiative?

Does the teacher lead the intermediates to study problems closely related to their lives and interests?

Does the teacher lead the intermediates to supplement the text with material from other sources and from daily experience?

Did the assignment and subsequent discussion urge individual judgment?

What appeal was made to individual effort and differences?

What noticeable change in class attitude?

Do the lessons taught "transfer" or carry over into life?

The real teacher, then, is he (she) who helps the student to understand and interpret lesson material in terms of every-day living.

The Worker's Conference. Meetings prior to the beginning of the work in the fall are great savers of time and energy for all church-school leaders. This meeting—the Workers Conference—gives the opportunity to study

new denominational programs, plans, and policies. Problems relating to school management and administration can be discussed, and courses of study made familiar to all. At this meeting, department superintendents should be ready to pass on the names of those who are to be promoted. This will give to each superintendent a working list.

Outlined plans for the year may be explained and distributed to all teachers. A new method may be demonstrated and discussed.

The Rally Week program should be dovetailed, one department fitting its plans to every other, that an effective presentation may result.

The Intermediate Department should follow this conference with a similar meeting to perfect organization and program. Thus is provided inspiration and information for teachers, and contacts are established between teachers and fellow workers which make possible intelligent cooperation of teachers with superintendents and directors. Affiliation with other workers in the chosen field assists the teacher in the accumulation of a wealth of material and equipment in class service. The superintendent will assist in the execution of school policies by giving his teachers a voice in shaping them. Teachers will put forth more energy in carrying out plans which they have helped to shape.

The Workers Conference should aim to improve methods of teaching. The denomination is spending much time and effort upon planning for better church schools, and much emphasis is placed upon the Conference. Exhibits of the best projects worked out by individuals or department will help all teachers to gain ideas which

should help them in guiding the future activities of the students.

The numerous difficulties that surround the intermediate as he enters this early adolescent stage make it desirable that he have the best counsel and guidance. This is especially true if he has not yet taken Christ as his "Great Leader."

Advisers. With a view to assisting the superintendent, group leaders, and teachers of the Intermediate Department to guide and direct these energetic young lives more effectually, many churches have followed the lead of the junior high schools in selecting a counselor or adviser for boys and an adviser for girls, whose duty it is to find the place in life of each boy and girl in the department. This involves a basic knowledge of the standing, ability, and efficiency of each student in the public school.

If the work for intermediates is to be a success in any church, one great fact must be understood: It must not be a divided responsibility. It is therefore suggested that the *adviser for boys* and the *adviser for girls* work hand in hand with the superintendent and director and become responsible for the entire task of their divisions. These facts are self-evident. The advisers should make a thorough study of every student—his attendance at all related sessions of the department; his adaptability to other students, teachers, leaders, and the department program; the organizations to which he belongs; and his dominant interests. The adviser should be conversant on every point.

The advisers should understand that this responsibility belongs to them, and to them alone. They will have

helpers, and be willing to accept suggestions and criticisms, pro and con, but upon them rests the success or failure of the department.

The advisers must:

1. "Love God, and His Son, our Saviour.

2. "Love the intermediate girls and boys with whom they will come in contact, and learn to know each one as an individual and to develop each life.

3. "Aim to bring each intermediate to an understanding realization of his place in God's plan; and

4. "Let no intermediate pass through the department, without accepting Christ as his personal Saviour."

To the advisers this means a definite consecration to the intermediate and to the Master, and a dedication to the service of Christ for the lives of the twelve-, thirteen-, and fourteen-year-olds. It is understood by them that every intermediate of the church should be in some group, and every intermediate of the community in some church. The advisers will assign a definite task to every intermediate and urge each to build a fourfold life.

The adviser should keep a cumulative record card, showing the accomplishment, attendance, and attitude toward work of each intermediate. Many are lost to the church and Christ, and much valuable time is lost to the intermediate before the new department detects powers and weaknesses which might have been known had a record card been kept. The duty of the advisers should be to use and not to lose the record as found upon the cumulative card.

It is the duty of the counselors and superintendent to give advice to every student who passes from the Intermediate to the Senior Department. A good counselor is

one who has keen insight into intermediate psychology and who has had practical teaching experience. He (she) will need a thorough knowledge of educational (general and religious) opportunities, and of the demands of the next higher or senior stage of development with the conflicting problems that are apt to confront the youth.

The adviser consults the teachers and helps them with personal guidance and advice.

Each student is entitled to full development whether he be barely able to meet the minimum requirements of the various group organizations or be one of the most outstanding students of the department. Therefore, the adviser will urge each intermediate to utilize church, school, and public libraries. Current discussions upon articles in newspaper or magazine, which are evidence of the trend of public thought, will often lead a student to a definite decision in life-work. Teacher and adviser are challenged to bring each student into relation with the highest thought of the past, as well as of the present. Give him all the work he can carry, and urge him to greater efforts until he is working to his fullest capacity. The advisers have a serious responsibility in directing and training the future leadership of the world.

Encouragement and home stimulation mean much to the intermediate. This is the time of hero- and heroine-worship, the time when parents seem to misunderstand and to be misunderstood. There are periods of discouragement. If the parents show little interest in these crises, the intermediate will turn to chum, teacher, leader, adviser, or hero and adorée, who do seem to understand.

Parent-Teacher Association. The early adolescent prefers to leave school and church. The Parent-Teacher

Association of the church, as of the school, materially aids in solving this problem.

In order to avoid future misunderstandings it is advisable that at the first meeting of the Parent-Teacher Association, the superintendent or director make clear the purpose of the organization.

Many changes have taken place in teaching methods. As the junior high school is rather new, so the Intermediate Department must prove its right to live. Parents will enjoy seeing demonstrated some of the changed methods and will delight in hearing the plans for the department life.

Parents will show active interest in the department by visiting it while in session, by making every effort to cooperate with the teachers and advisers, and by showing appreciation in cooperating with the Council in securing necessary equipment for the department.

The Association will provide the opportunity for parents to see how new methods are demonstrated, and to hear the reasons for making any necessary changes. Parents will then be able to discuss department plans and to cooperate intelligently. They will reenforce the requests of teachers and superintendent to the Board of Education. They will be convinced of the advisability of securing better equipment and more time for religious education.

Parent-Teacher Associations are largely responsible for close cooperation between the church and the home. Often a teacher states: "I cannot get my class to study. How can it be done?" The Association is a great step toward the solution of the problem. It is largely through this organization that parents and children are kept fully

informed of the aims and purposes of this department of the church, and are thus enabled to accomplish what is desired for the intermediates of church and community.

Religious Education has not always been valued by parents at its real worth. The importance of attendance at sessions of the church school has been underestimated. The intermediate is hence ready to stay home upon the slightest pretext. Girls and boys both evidence lack of appreciation and indifference to the church interests. The Parent-Teacher Association puts a new value upon religious education, and will bring safer and saner homes, churches, and communities.

The intermediates may be used in these meetings to present their own needs and the aims of their department. It is a comparatively simple matter to promote pupil participation.

As leaders, then, it is well to remember that "We and God have business with each other."

It is leadership responsibility to take our moral stamp, refrain from advice not requested, entrust special commissions to the intermediate, and having done so—to trust; and to put him in places of command and care.

The intermediates demand the best in Christian manhood and womanhood in leadership. Director, superintendent, teacher, counselor, parent, or Scoutmaster must never fail to meet all requirements. Impressions received here too often make or break the later life in vocation and avocation. Tested and tried, intermediate leaders build the future citizens of the world—a vast responsibility but a challenging opportunity.

CHAPTER VIII

GUIDANCE TO LEADERSHIP

Every young person faces the question of a life-work. Some meet it very early; to others it comes when high-school days are past; a few of the great mass who entered the elementary schools complete college, and unless they have chosen the path of specialization, find themselves meeting the question seriously for the first time; while vast numbers wait, marking time only, for that day when they may "quit" school and "get to work."

It is evident that whatever may be the chosen field, one must be prepared to meet need and demand. Competition is strong, and the world accepts only efficient workers. One must be trained. The day of specialized efficiency is upon us.

The public schools and colleges are meeting these demands. Education opens the door of opportunity to all who will enter. The future of each individual hangs upon the choice made in these early days. It is not the question of relative importance of position that must be settled, but rather that of fitness of the individual to the business chosen. The misfit is unhappy and unsuccessful. He has made a wrong choice, and must live his life out of proportion to his environment. He is a lawyer, and his very being responds to the call of the sick and dying. He is a clergyman, and his delivery is poor, he has no executive ability, nor does he enter upon his pastoral duties. He is a farmer, and the early rising hours, the incessant toil,

and the quiet of the long evening rest heavily upon his soul. She is a school-teacher, and children bore her; she is not a student and is lacking in personality. *Misfits*—all! The wish of a parent, the advice of a friend, or the desire for social position may have been responsible for the life choice.

Now, however, **Vocational Guidance** gives timely assistance in helping the individual to determine his place in life. Young people are guided to their calling.

There has been a very noticeable increase in the attention given to vocational guidance by educators and business concerns throughout the country. General education and vocational education are not separate approaches to life. They should approach the task together, understanding the individual, the life-work sought, and the fitness of that particular individual to the work. The real purpose of vocational education is to train workers to become skilled in a definite line. The student should be acquiring skill and thought upon his chosen field *while* he is receiving his general training.

Education is a unified process or experience. Public education is the definite attempt to supplement the home and every experience of youth to meet life. Religious education supplements all of his training, and teaches the individual to develop power and personality, and to live in accord with his fellow men and in oneness of purpose with God.

The time may come when we shall be able to plan a complete educational program, unified in aim and practise. We should send the student forth at maturity, fully equipped in health, earning capacity, general knowledge, specialized training, personal and social charm, life

ideals, and the practise of Christian aims and purposes. Until that day, we must make the best use of conditions as we meet them.

The church has unquestionably been a great factor in the uplift of society. As it is true in public education, so is it true in religious education, society demands the best. It therefore demands that the church be under the direction of capable leadership.

Because the Constitution of our country separates the church from the school, very little influence of a religious nature can emanate from the public school. The responsibility for training for leadership in religious education rests solely upon the church.

If the church would help its young people it must know:

1. What avenues of Christian service are open as full-time positions?

(The list is almost endless. The most outstanding are: Ministry, directorship of religious education in church, college, seminary, city, State, or on foreign field, expert advisership in children's, young people's, and adult's departments and in general church school management, missions, at home and abroad, and social education.)

2. What training is necessary in order to succeed in each of these leading fields of service?

3. Where can such training be obtained, and at what cost?

4. What duties are involved in these fields?

5. What personal qualifications are necessary?

6. What are the conditions of work in each field?

7. What are the opportunities in scholarship, development of personality, service, and necessarily—salary?

The junior high school is eliminating much of the desire

to break away from school too early. By making the break come at the end of the sixth year instead of the eighth, as according to the old plan, students will remain through the junior-high or ninth year, thus gaining an additional year. The student becomes interested, because he begins, in the junior high school, subjects in which he does much of his own research, and hears his own opinion given in his own voice. His social instincts are thus guided and developed.

The children are unconsciously making a life choice, and the future of each individual ofttimes depends upon the interest and enthusiasm created while in these intermediate grades—the junior high school. If this plan succeeds in reducing the vast number of misfits, and students make an earlier and more definite choice of vocation and avocation, this contribution alone will be worth the cost in expenditure of time, equipment, energy, money, and training for advanced leadership.

The student of the senior high school weighs his choice. He does not decide from the standpoint of like and dislike, but rather from that of life usefulness. He asks "How" and "Why." As junior-high-school student his questions were "What" and "Where." He was then coordinating, preparing to join his forces in the more controlled thought of the senior. In brief, the intermediate-grade teachers fill the very important rôle of guiding to life service and fulfilment.

The Intermediate Department of the church school is to religious education what the junior high school is to general education. In this department, each student is trained to think, to express self, to reach his own conclusions without coercion, to choose how much of time,

energy, and talent shall be given to the world in service to his Master. He is guided to find his place in life, to realize that to be a Christian is an every-hour-of-every-day task and privilege, that service to others and to God is not a duty only but an opportunity. One can be a better banker because he trained to be a good trustee of his church, or more efficiently keep the books of his firm, because he was a good treasurer of the church Intermediate Department. If he is to become a public speaker, it is now that he will receive his training. Special interest in China, or India, or Japan may lead to missionary service in that field, and if the desire is discovered at this time, he may be guided to greater study of the customs and people of the land, while the language of that country can be chosen in the college course. He will be urged to hear every lecture upon that land and its people, and to become acquainted, whenever possible, with natives of the chosen field. If the medical field appeals, he can be led to see the needs of other lands, and to perfect himself in his profession toward that end. An intermediate girl has chosen teaching, and through the earnest efforts of her leaders, is led to see the needs of the little ones in other lands. All her study, all her research and reading have a twofold aim—that of teaching others and of knowing the land where she would teach. Or, by combining with the preparation for teaching specialized training in religious education, she will be ready to fill that enviable position—a teacher of religion in church, community, seminary, or college. The B. R. E. degree (Bachelor of Religious Education) is an assured fact.

The desire for life-work cannot spring forth at twenty-five or thirty without years of endless toil between

it and fruition, but by careful and interested questioning, a leader of intermediates soon discovers the desire, and by patient and persistent effort "carries on" until the student is definitely launched upon his purpose. Many of life's decisions are made when the individual is twelve, thirteen, or fourteen years of age.

The daughter of one of our outstanding seminary professors at twelve years of age decided to become a medical missionary to China, and nothing can swerve her from her decision. Only sixteen years old now, she has chosen her college course and extra subjects with that end in view, and finds opportunity for expression in teaching in two home mission groups each week. The parents were the guides of vocation in this instance, but in many cases this guidance of thought and activity must come from the adult leaders of the department.

In conversation with an intermediate, a junior in the junior high school, the council adviser and his work with classes and students were discussed. In answer to the question, "Why isn't the same idea tried in your Sunday school?" he said, "I don't know, do you?"

He was then asked, "Why do you think such a plan inadvisable?"

He answered: "Because there the laws are not enforced. You are given your own liberty. Teachers are not strict enough. They are not well prepared. The lesson is not made interesting. The intermediates have no right to make their own laws. There is no council. The classes are not well organized. There are no clubs such as we have in school, and no chances for pleasure. I'd like to know the fellows and the teachers better. I'd like to have a chance to say what I think. Most of the

fellows go because they are sent. They do not really like it and feel that it does not count for much. School does. Of course, they forget that it is God's house, and they are there to learn about him."

What an indictment of the average church by a twelve-year-old student!

In the Kansas Summer Assembly a class in expression was conducted for intermediates. There were eighteen boys and six girls in almost daily attendance, which was not compulsory and for which no special credit was given. The boys were Scouts.

The leader was overwhelmed by the results. The members of the class had come from various sections of Kansas and were strangers to the leader and scarcely known to each other.

Upon inquiry, it was found that every member was active in church groups at home, and had come to the assembly for further training. Four of the group had chosen the mission field as a life-work—two to be medical men and one of the girls to be a nurse. India and China were the fields chosen, three having selected India because of the influence of the returned missionary teaching in the assembly.

One outstanding boy, whom the leader confidently expected to choose the ministry, answered to the inquiry, "Mechanic." This was astounding, and her "Why" was really curiosity.

The answer came readily enough: "I can be a Christian mechanic, and that is my field. I have thought it all out very carefully, and Dad thinks I'm right." "Are you, then, not going to give your life in definite service to Christ?" "All that I do will be for him, and then, my

Dad has promised me a car, when I'm old enough, if I will always use it in my Master's service, and I sure will. We brought seven to this assembly."

The leader stood abashed before her class, for she looked into the faces of twenty-four of God's youngest leaders. Some one—parent, leader, teacher—had been at work and the harvest was at hand.

In a mock trial held in that same class, the above-mentioned lad was tried for manslaughter for carelessness in conveying an infectious disease through disobeying health rules. His defense was so clear, so definitely planned and stated, so vibrant with feeling that mounted almost to oratory, that the case was withdrawn. His statement was: "Why, I am a Christian, and I could not be so careless of the health and life of God's other children. I must live my life according to his great plan, and love my neighbor as—yes, more than—myself."

A mock trial was given by the eighth-grade pupils of Louisville, Ky. They were making a study of the public-welfare plans and machinery of their community. The conception of a citizen on trial for manslaughter because he had given a party while there was a contagious disease in his home, was very carefully worked out in a dramatization. But they held also an impromptu trial, calling into play quick thinking and retorts.

The students must be trained to make consideration of the health of others a ruling motive. They will, of course, obey the laws of personal health.

To be able to develop in our intermediates the appreciation of life values as patience, self-control, honor, honesty, patriotism, and to teach them to see them as principles of Christ's teaching is a definite aim. They will

know the meaning of concentration in work and in play; of immediate action without hesitation or apparent confusion; of frankness, self-control, self-effacement, of facing difficulties without fear or trembling; of cooperation with leaders and companions; of team-work and sportsmanship in losing; of vital, vigorous activity and an ever-willing desire to live for others rather than self.

Each student must be encouraged to reach to his highest capacity. Real achievement will depend upon native interests and powers, and upon adaptation of these interests and powers to assigned and unassigned tasks. If the student is hampered by unexpressed beliefs, thoughts, and ideals; if ideas are "put over" on him; if he is not led to broaden and deepen his intellectual abilities and desires, and to tie them up with his church life, he is doomed to think of his Christian education as an "appendix," an added interest only, which cannot be counteracted in later church appeals. No matter what may be his altruistic and church interests in later life, he has suffered a loss in his intermediate training which can never be replaced.

In addition to the general suggestions for training the intermediate to leadership are certain definite positions to which he may be appointed, and which will materially aid in the work of the department.

Adult leadership was discussed in Chapter VII, but apart from the executive and organizational management of the department, the students should carry the work. The council is composed almost entirely of the students. The president of the Intermediate Society, the W. W. G. president, the representatives from the organized class (one from each class, or one to represent all), the chairmen of the Social Service and Athletic Committees are all

chosen by the students, of the students, and are at work for the students. Here is definite training. These council representatives must study the needs of the organization which each represents, and having discussed these needs with that group, be prepared to present them definitely, concisely, and conclusively to the council. Each must be prepared to stand for the group cause, and yet be willing to submerge party interests for the common cause. The department as a whole, and not each individual group, is the ultimate aim. The representative chosen from the council to represent the department on the cabinet must be firm in purpose, quick to think and respond, true to department needs, and capable of standing for the best interests of all groups. He must be a young orator who speaks with conviction of purpose.

Each group also offers opportunity for individual service. The president has definite tasks which are assumed with the office; the vice-president is chairman of the visitation committee; the secretary keeps a neat, accurate, and thorough record of the group business meetings, and keeps both active and associate members at work; the treasurer knows the receipts and disbursements of the organization. Each committee chairman finds work for each member of the committee, and turns in an accurately written report to the secretary. In brief, the business meetings of each group and of the department as a whole should be conducted according to parliamentary law, and all records of all groups made in duplicate, or kept in file in one place, that the whole work of the whole department may be easy of access upon demand. Each student, when appointed to a new office in group or department, should immediately make a written statement of the duties assigned to him

and study them thoroughly. If questioned he should be able to answer as a one hundred per cent. official. The advisers and director will watch each officer at work, and, following the suggestion of "rotation in office," change any one unfitted to his assigned task to a more congenial office. Conference with the student will largely determine recommendations.

The intermediates should, of course, lead their own meetings. The adviser will suggest and direct and assist, before and after the group meetings, much as a critic teacher. He will not take a meeting from a leader, and will seldom call in outside speakers. This is the time to train youth to take the initiative and to make good as church leaders.

A New York State pastor has organized an *intermediate church,* and one Sunday night each month the entire group is present at the service. The pastor is a member of the congregation on that evening. The intermediates have their chorus, and sing an anthem. The minister for the evening is one of the group who has been helped by the pastor, but who at this time delivers his address. The entire service is in the care of the Intermediate Department of the church. One can look forward a few years and see these young people in the ministry, in religious education, trustees and deacons, teachers, missionaries, and all, everywhere, ready to speak and to live for Him whom they learned early to acknowledge publicly.

Our aim, then, is education for leadership in life, by the plan of amateur leadership in department activities. The purpose of pastor, leader, adviser, teacher, or friend, is to develop the power of personality and leadership in the members of all groups in the department.

The leader's business is to see that every student at some time in some way achieves a marked success, to overlook failure and point out optimistically every mark of success. They need to be trained to do something effective in meeting critical situations when all ordinary rules fail. This gives constant opportunity for the development of initiative and leadership which is the best preparation for all of life's tasks. To have a feeling of personal worth is essential to happiness and one's well-being. Only thus can one live the creed of which he boasts.

Leadership costs. Leaders do not " just grow." They are the result of vision, of effort, of sacrifice, energy, and time. Future leadership must be guided and urged; yet self-directed. They are *individuals* who follow, cooperate, serve, and yet stand forth as recognized leaders. While developing self, they forget self in the common task.

The business of each teacher and of the advisers is to see that each student is supplementing the education of the home and of the school, and is finding a unified program of life that is significant, balanced, and adequate. Student activities become agencies of power intrusted to the pupils. By means of them they find themselves. Their control over self and their awakening powers introduce them to latent possibilities and open the doors of added opportunities. The will to endure is not awakened in a moment. It is the result of long training. By its use we prosper and perform wonderful works. If we would develop leadership for the church that will be trained, that can begin early enough to serve long, that will remain until the end, begin with the intermediate. " We and God have business with each other."

OUTLINE SUGGESTIONS

Intermediates in Service upon Cooperative Committees

1. *Education.* Board of Education and Church Council of Religious Education upon which an Intermediate Representative is recognized.

(1) School building and equipment modern and adequate.

(2) Intermediate Department kept clean and attractive with adequate equipment.

(3) Beautify the grounds (if any). Keep weeds cut and rubbish within and without building removed.

(4) Secure a library and club room for intermediate use.

(5) See that every intermediate of the community is in some church.

(6) Attend all sessions regularly and punctually.

(7) Ask for group plans that are needed.

(8) Secure the best teachers and hold them by your interest.

(9) Participate in special-day programs.

(10) Create parent interest.

(11) Provide radio or visual education machines or victrola for entertainment.

(12) Be interested in other churches of the community but loyal to the home church.

(13) Cooperate in denominational and interdenominational educational programs.

2. *Civic Improvement* (Community)

(1) Civic improvement contests, (a) flower-shows, (b) bird-houses, (c) trees and shrubbery, (d) beautiful neighborhood.

(2) Stores neat and attractive with no display upon the sidewalks.

(3) Vacant properties cared for and not defaced.

(4) Pride in community parks.

(5) If there is a cemetery connected with the church grounds, have a personal interest in its upkeep and attractiveness.

3. *Home Improvement*

(1) Own room clean and in order.

(2) Assume family responsibility.

(3) Special home days observed, (a) birthdays, (b) Mother's Day, (c) anniversaries.

(4) Practise Golden Rule.

(5) Find opportunity to help without waiting for the inevitable invitation.

(6) Find amusement in home.

4. *Church Improvement*

(1) Reverence.

(2) Classrooms in order.

(3) Hymn-books, Bibles, etc., mended and kept in place.

(4) Willing service to all who need help, and in calling upon absentees.

5. *Health and Sanitation*

(1) Watch health conditions in home and community.

(2) Avoid carrying contagion.

(3) Screen the windows, where possible. Destroy all flies and mosquitoes and hunt their breeding-places.

(4) Cooperate in city clean-up days.

(5) Cooperate with school health days and health week.

6. *Social and Recreation*

(1) Arrange for tennis- and croquet-courts.

(2) Ask for the use of vacant lots for playgrounds and baseball, diamond or foot-ball field.

(3) Ask for use of the building during the winter for soccer, basket-ball, ring games, drills, etc.

(4) Vary social programs. Never repeat.

(5) Hold a special social for special days.

(6) Assist in Thanksgiving and Christmas services and donations.

(7) If possible, have a community or church Christmas tree (or at hospital or orphanage) with carol singing.

(8) Have an annual reception of new members to any group.

(9) Give lectures (pictures upon missionary or lesson topics).

7. *Citizenship*

(1) Special program for Independence Day.

(2) Emphasize birthdays of famous men and women, as Lincoln, Washington, Edison, Judson, Harriet Beecher Stowe, Phillips Brooks, etc.

(3) Study conditions in a foreign country for understanding of world brotherhood.

(4) Know world's needs, (a) socially, (b) physically, (c) spiritually.

(5) Give to worthy causes.

(6) Give research to world needs.

(7) Formal talks and debates on leading public questions of the day.

(8) Discuss industrial justice and world contacts.

(9) Make friends with foreign classmates.

(10) Discuss international justice, at home and abroad.

CHAPTER IX

THE SCOPE

The immensity of the scope of activities, groups, and organizations dealing with the twelve-, thirteen-, and fourteen-year-old girl and boy, brings to mind a staggering array of names and "helpful hints," but leaves one in a cloudy haze of overmuch organization. There are problems that confront us as we study these many activities and groups.

ORGANIZATIONS FOR INTERMEDIATES

Any group doing things together feels the need of some kind of organization. For example, five or six boys form a club, with president, secretary, and treasurer. This is especially true of this age, where the gregarious instinct is so strong. Some of these groups have been so successful that others have joined, and these organizations desiring to be part of a "big move" have urged other groups to membership, until city, State, and perhaps a national organization is the result.

Often the fact that the organization is for the sake of the members is forgotten in the desire to get the members for the organization.

It would be impossible to outline *all* the different organizations that have catered to the intermediate. As the need has grown, new groups have sprung up

to meet the need, until we are in danger of being caught in the overcrowded machinery and torn asunder. We are failing to turn out products.

A few of the outstanding organizations for intermediates that are found within the church walls are:

A. The Junior World Wide Guild. This is a missionary organization, as its name would imply. It meets twice a month, usually for a *business* meeting, sometimes planned with a social; and for the *study* meeting, at which time the regular study-books, home and foreign, are discussed and studied together. This is an organization for girls, and has planned many worth-while programs, conferences, and rallies.[1]

The purpose of the W. W. G. is to make "missions" interesting to the group, and to develop for missionary study a recreational social, instructional, and spiritual program.

The Royal Ambassadors is a similar organization for the boys, with names, programs, etc., of vital interest to wide-awake youth.

B. The Intermediate B. Y. P. U. (Baptist Young People's Union) gives to the group the opportunity for expression in worship and topic study. This organization usually boasts a president, vice-president, secretary, treasurer, chorister, pianist, and various committee chairmen —membership, lookout, devotional, social, special days, meetings, and service. This organization may be divided into groups, each of which will have a leader.

There are usually four groups, one for each week in the month. Each group is responsible for the meeting

[1] Address for free leaflets, helps, Department of Missionary Education, 276 Fifth Avenue, New York City, N. Y.

assigned each month, and prepares the study and activities in consultation. This is known as the "Group Plan" of organization. The advantage is that of training many more for service and leadership than would be possible under the single organization plan.

The Intermediate B. Y. P. U. is considered the training-school for this age-group of the church, in that it is usually manned by the intermediates themselves, and adult leaders should be advisers only. Socials, picnics, business meetings, etc., are planned as in any other organization.[2]

C. The Christian Endeavor is an interdenominational organization of like nature with the B. Y. P. U. Some Baptist groups belong to this organization because (1) In a rural community, it is felt, often, that a wider influence will thus be possible, and (2) fellowship with more groups can be secured.[3]

D. The Organized Sunday School Classes, ages 12, 13, 14, have as their purpose the fourfold development of the individual. The primary emphasis is, of course, upon the instruction for the church school—Bible, missionary, general, church—but the social times, the recreational groups, the devotional growth of the class, or departments are also planned.

The purpose is to make the organized class the center. More intermediates (or any other age) will be found in the church school than in any other group.

[2] Address for all helps, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

[3] Address for all helps, United Society of Christian Endeavor, World's Christian Endeavor Building, Mount Vernon and Joy Streets, Boston, Mass., or The American Baptist Publication Society, 1703 Chestnut Street, Philadelphia, Pa.

From the class the group leads out in activity through other organizations of like age in the church, utilizing them for those purposes for which they are best fitted.

Each class should be a vital part of the department, affiliated with the church which is cooperating with the denomination in all respects, and through this, with the International Council of Religious Education.[4]

E. The Scouts of America—for girls and boys—has as its purpose the promotion, through organization and cooperation with other agencies, of the virtues of womanhood and manhood. Scouts are trained to recognize their obligations to God and country, and prepared to meet the duties in the home, in society, and in the state. They are urged to guide others to personal honor and public good. Their "good turn every day" is a well-known and helpful feature.

While these organizations are non-denominational, they are of real service to a church in building the physical and social programs for youth. They must, however, be led by men and women of outstanding Christian character, who possess ability to lead girls and boys to accept the challenge of Christ for worth-while life.[5]

F. Camp Fire Girls. The purpose of this organization is "to perpetuate the spiritual ideals of the home under the new conditions of a social community." The group should be made up of "girls who have the ability to do and to help, rather than from those who need help."

[4] International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill. For denominational helps, address The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

[5] Address, National Headquarters, Girl and Boy Scouts, 1 Madison Avenue, New York City, N. Y.

It is, therefore, a leadership building organization, and from the standpoint of activity, in and out of doors, is well planned for adaptation to a church program.[6]

G. The Woodcraft League of America. The purpose of this League is "to learn the outdoor life for its worth in the building up of our bodies and the helping and strengthening of our souls." It is based on the "tribe" and its "council." It teaches nature lore, camp-craft, games, personal and self-control, and makes use of the best traditions of our American Indians.[7]

H. The Girl Reserves. The purpose of this movement is to give girls ideals of womanhood. This is accomplished through normal and natural activities, and through habits instilled by perceptive study of life situations.

This is a movement of the Y. W. C. A., and ties up with that organization, and with the public school. Many groups are now established throughout the country in junior and senior high schools.[8]

I. The Knights of King Arthur is built upon the rites of the order from which it takes its name. The "page," "squire," "knight" follow closely the time-honored mysticism, courage, and gallantry of King Arthur's Knights. The order builds a love of country, aims to teach personal character-building, and urges each boy on to clean lips, clean thoughts, and clean life. Its adapta-

[6] Address, Camp Fire Girls of America, 31 East 17th Street, New York City, N. Y.

[7] Address, The Woodcraft League of America, 13 West 29th Street, New York City, N. Y.

[8] Address, Young Women's Christian Association, 600 Lexington Avenue, New York City, N. Y.

tion to a church program adds the heroic, historical, and personal touch.[9]

J. The King's Daughters and Sons are religious organizations, and have as their purpose the development of the spiritual life through righteousness within, and service to the King. Service to the home, church, community, nation, and world is the aim. It is given willingly, gladly, and without show or pomp. The organization has not been used to a very great extent in the early teens, and yet the constant requests from older leaders who have known its value in their lives, make it necessary to list it among intermediate organizations for department use.[10]

K. The Christian Life Program for intermediates suggests the cooperation of all local church groups working with intermediates. The three great agencies of the Baptist denomination which, for some years, have been developing programs and supplying material for young people have cooperated in a forward moving plan to unify all the activities of a given age in the church, thus saving time, energy, money, and putting into practise efficiency and proficiency. It is believed that the test of any plan is in results attained, and not in the machinery used. The Christian Life Program suggests the sharpening, toning down, and improvement of the machinery that all who work with any part of it may be better fitted, in fact, specialists in their particular field of activity.[11]

[9] Address, Knights of King Arthur, Lock Box 169, Boston, Mass.

[10] Address, The International Order of King's Daughters and Sons, 280 Madison Avenue, New York City.

[11] Address for all helps, The Christian Life Program, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa., Religious Education Department.

Hence, it is evident that as new needs have arisen in the church, new organizations have been built to meet the needs, until we are overtaxed with much machinery. This, then, is the *why* of the many, many groups attempting to meet the demands of youth.

A COOPERATIVE AND CORRELATED PROGRAM

1. Cannot all these groups be united in **One Unified Program**, which through directed activity will lead the individual to self-expression?

For real efficiency, the number of organizations should be reduced to a minimum. The intermediate will be loyal to one gang, to one set, not to many. Divided loyalty cannot build kingdom interests. While it is understood that these organizations have been planned to develop in our intermediates some needed and desirable characteristics, still they are failing in their intent. Not what has been taught, but what is the result, is the question. Unless we aim to build *life*, and provide for self-expression, not depression, through the organizations, we have failed utterly in our attempt.

The leader who would remember that the character and personality of the adult must be built from the thought and action of youth, will realize that one must not be carried away with one organization or another, but must plan with thought, care, and background of knowledge as well as foresight, a well-rounded program.

Hence, a study should be made of all organizations at work with intermediates in the local church. *Plan a survey of the whole situation.* Urge all leaders of all

groups to sit in consultation. The leader with the vision, or the educator, must not only search out the values of all existing organizations for the early adolescent, but must be ever alert for opportunities to apply the principles necessary to the building of the well-rounded life, to make any sacrifice necessary to the strong, wholesome life of each individual. This means elimination of some organizations in some churches, for as we look the truth squarely in the face, we find that there is much overlapping. "We are overorganized," we have heard until the words are threadbare, but let us say them again and again until they have roused us to action. Our aim must be not to destroy the organization, but so to unify the work that overlapping is avoided; to find as the result of our study of the local situation, a completed program.

2. These groups can be united in a cooperative and correlative program by the **Process of Discrimination,** rather than elimination.

All organization is but the way by which the destination is reached. The form of organization must constantly undergo change if the work of the kingdom is to be accomplished. The question which must be asked is, Does the organization give needed opportunity to develop desirable qualities of life, and strength of character? Are the organizations *taking from* the early adolescent, time, energy, power, or are they *giving to* him? Are they so correlated that each plans to add some vitally necessary characteristic for the *best* of life? Do they weaken or strengthen character?

Therefore, from the standpoint of usefulness, of character-building, let us eliminate, if necessary, but certainly discriminate. One way to reach the decision is to *list sub-*

ject material which we would build into life. A brief outline follows:[12]

1. *Devotion*

(1) *Individual.* a. Prayer: Inspiration, motive, fellowship, comfort, petition, thanksgiving, power.

b. Communion: Hymns, art, prayer, reading, when another is in need.

c. Vision: First things first, part in His plan, personality, power.

(2) Group. a. Hike. b. Camp. c. Conference. d. Meetings: Class, group, organization. e. Vesper services. f. Church services.

(3) Praise. a. Song. b. Services. c. Word. d. Deed.

(4) Giving. a. Time. b. Talents. c. Money. d. Preparation.

2. *Information*

(1) Hymns and hymnology. (2) Bible: its geography, history, use, literature, value. (3) Missions. (4) Our church—its history, work. (5) General church history. (6) Denominational history. (7) Interdenominational growth. (8) Stewardship (in broad meaning). (9) Christian Americanization. (10) Citizenship-training for Christian democracy. (11) Personal work of evangelism. (12) Education. Encourage high school and college as minimum equipment. (13) Vocational training. (14) Life-work—preparation. (15) Leadership training. (16) "Tie up" with junior-high-school courses of study as background. (17) Current events in the light of Christian opportunity. (18) Religious literature and poetry.

3. *Promotion*

(1) A new enrolment of members. Make a community survey. Every intermediate of the community in some church.

(2) Advertising: Newspapers, posters, individual.

[12] Many of these outline suggestions were given by Rev. Milton M. McGorrill, formerly Director of Young People's Work.

(3) Cooperation rather than competition with other organizations of the church.
(4) Cooperation through service.
(5) Cooperation with outside organizations.
(6) Known by deeds.

4. *Recreation*

(1) Organized play. (2) Build daily health habits. (3) An organization for measuring and testing health. (4) Hiking trips. (5) Camp life. (6) Control of body and mastery of self. (7) Choose the type of sport that leaves no character taint. Make lists of all sports and classify. (8) "The body is the temple of the Holy Spirit," clean, sound, strong, able to stand and withstand.

5. *Service*

(1) Home. (2) Church. (3) Community. (4) Nation. (5) World. (6) Social contacts. (7) Recreation. (8) Physical development. (9) Tithing. (10) Evangelism. (11) Christian friendship. (12) Development of self-talent.

Then, the next step might be to *list the organizations* which care for the intermediate in the local church. These organizations have been given, in the first section of this Chapter. With organizations and needs of intermediate growth before the leaders, fit one to the other, that is, by "selection" from the many, retain just those organizations which will meet the necessary demands. Under no circumstances should organizations be "wiped out" or new ones selected, or any plan developed, without the sanction of the intermediates themselves. By "election," they should be given the opportunity to select the program which will become their plan of "study, activity, and service." The plan of procedure will be found more definitely stated in Chapter X of this book. Certain it is that no program should be thrust as a cloak over the head

of the group, or they, still in the dark, will grope on to failure as of the past. The program must be one of "discrimination, not elimination, of 'selection by election.'"

THE PROBLEM OF LEADERSHIP

Can leaders of large experience in education and of consecrated endeavor be found to study and remedy the situation?

Much valuable leadership material is wasted in our churches, because those who are charged with the responsibility of the business of the church, know not where to look, or how to select.

It might be well to remember a few facts:

1. **Find the Task.** Be sure it is a real task, with a real opportunity.

2. **Find the Leader.** Not "just any one" will do. A leader who is consecrated in heart, in mind, in body, to the age in question; who is ready to give time, preparation, service, energy, ability; who is an outstanding personality, will be needed.

3. **Present Real Challenge.** Youth needs not to be coaxed, but to see, and it will accept the challenge of a real task for a real man or woman.

Christian education has so appealed to the best youth in America that camps, colleges, and training-schools are meeting their demands. Only the college which can give to one the necessary background, and then teach its application in every-day life, is the college sought by youth today. Courses in religious education are offered on every hand. Chairs of Christian education are in many colleges and seminaries. Stu-

dents returning from college are ready to accept the challenge of educational work in the church schools. They are fitted by educational background. The responsibility of a real task appeals.

HOLDING AND PLACING THE INTERMEDIATE

What can the leaders within the church do with intermediates, to put them in their proper places within and without the church?

There is no task so vitally important just at this time as that of *holding the intermediates* and *placing them to stay*. Only the leader who realizes the immensity of the task, the influence of the individual, the challenge to be answered by youth, should ask for the privilege of teaching, training, and directing intermediate life.

The adviser, counselor, or leader should outline for self a certain plan of action:

1. **Visualize the Task.** Know every intermediate of the church and community. A list is not sufficient. Visit the homes. Talk with intermediates whenever opportunity offers. Enlist them in some church activity. Be sure there is no unchurched twelve-, thirteen-, fourteen-year-old in the community. Not one must pass through this age without accepting Christ as his personal Saviour, and without turning his mind to some avenue of Christian service. The leader who sees every intermediate a Christian, building a clean, thinking life for his service, has found the task.

2. **Know the Intermediate.** Study the characteristics of the early adolescent age. Recognize words as

finding self, impudence as attempted independence, hilarity or depression as natural "moods." All the trials of teaching this age can be overcome if the girl, the boy, is studied as an individual, and known as one who is emerging from his chrysalis of accepted authority to that place where he would know, be, and live.

3. **Know the Organization Which Would Help or Hinder Him.** Make a list of all existing organizations which are built for the early adolescent, and without fear or favor, give thoughtful consideration to each. Which organization is best adapted to meet the needs of his physical life and recreational growth; which best builds for social contact, teaching fair play for future understanding; where are the mental needs realized; and where will his religious demands be met? Where will he form the habits of church attendance and reverent attention, of personal and believing devotions, of turning from temptations with a reason that will help him to make the decision for right with little effort? What organization, or plan of unified effort, using existent local groups, will teach right living in action, or lead to a righteous life, with God as the center of our religion, a growing consciousness of Christ living and daily strengthening through his redemptive power, and a morality built upon the Christian religion?

4. **Know the Local Possibility or Opportunity.** No one can dictate what is best in a local situation, but a study of the situation will reveal possibilities and opportunities of which no one has dreamt or heard. What does the community offer in nature lore, worth-while amusement, chance for study, growth, research, expres-

sion? What of the library, the schools, the public teachers, the neighborhood stores? Are there opportunities for service in caring for the sick, orphanages, homes for the aged and blind, and "shut-ins"? Is the church ready to care for the intermediates in a department where they may live, dream, think, act and have their being? Is there a reading-room or library, where they may bring their problems and find help, and where good literature awaits use? In brief, let no possibility escape. Do not see the *negative* in the situation, approach the community study from the *positive* standpoint.

5. **Know Attention.** Obey all the laws, written and unwritten, studied and unstudied, known and unknown, of getting and holding this wide-awake, alert, active, critical, eager crowd.

6. **Find the Point of Contact.** Know the intermediate; know the subject material; know the Master, and find a common point of interest where all may meet. Bring the intermediate and the Master to that place where the student will reach forth a trusting, searching hand and a believing, loving, understanding heart to the Christ with so much of conviction and acceptance that all of life will be spent in his service.

7. **Consecrate to the Task.** Make this one task paramount for your time of service. Give up all other church activities. Read *everything* on the intermediate or early adolescent age. Find the books best suited to them. Retire from every field of church activity that does not deal with this group. *Specialize.* Have a speaking, working, leading knowledge of the early adolescent, and use it. The responsibility for this task belongs to the leader. Is it to be failure or success?

DESTROYING LETHARGY WITHIN THE CHURCH

What can those *outside the church* do to awaken from their lethargy the pastors, teachers, and critics who are ready with the "don't" but cannot support criticism with a "do"?

This is a pertinent as well as an impertinent question. Parents, public-school teachers, leaders in religious education are daily asking how they may lead those within the church—who seem so often satisfied with the small returns, when the vast numbers still stand without—to an understanding of the need. What is still worse, those whom we had with us, interested in the church school and other organizations as beginner, primary, and junior children, now walk nonchalantly away into the fields, the street, or just wander aimlessly about with chum, or pal. Parents are *not* disinterested, satisfied, or unkindly critical. Public-school teachers are justified in saying that the strain of Sunday teaching is too much under the present church-school plan. This is a question which does not admit of discussion here and now. Rather let us ask these teachers how they can help those whom they criticise, to see.

1. **Organize a Parent-Teachers' Association** of the church school. There should be *general* and *departmental* association meetings. Questions of vital interest to all ages must be understood and discussed. Here parents and other leaders may speak the truth. Equipment, programs, courses of study, and problems of discipline will find a place in the discussions. Parents must understand the need.

2. **"If we please you, tell others; if we fail to please, tell us."** Advertise the school for its good points. Frankly state to pastor, superintendent, and teachers the failures of the organization as a whole, not in destructive, but constructive, criticism. Again and again, we have heard at assembly or institute: "Yes, we are awake and alive with enthusiasm. Now, if we could just go back and 'get it across,' but we can't do anything in our school." Why? Isn't every leader, every interested parent, every one who cares enough to train, qualified to speak for the welfare of the group? These girls and boys must be held, and for eternity. No one is without responsibility, and if the vision is clear without, then it must also be made clear within.

3. **Ask for an Opportunity to Teach.** Offer your time, preparation, and talents to superintendent and pastor. If there is no class for you, find one. "Go out into the highways and byways, and compel them to come in." Build that class, be part of it, and one with it. Make it your life.

4. **From the Inside, Criticize.** Now you are part of the church school. Not from a spirit of unkind and unjust criticism, but with a real desire to help, make those suggestions which have been burning in your mind and heart.

5. **Sow the Seed of Understanding.** Know what you would do, where you are going, and why, and then—*talk*. Talk to your friends, to other parents, to teachers, to superintendent, and, of course, to the pastor. Tell them what they owe to these early adolescents, what a powerhouse for the future they are, what a master chance be-

longs to the church, what a responsibility God has placed upon us to educate, to regenerate.

6. **Till the Soil.** Work with these intermediates. Put them in service. Put teaching into practise. Show what is being done through them in junior high schools. Prove the possibility of harnessing all this power for Christ.

7. **Reap the Harvest.** No pastor or superintendent will fail to respond when he knows he is surrounded by willing workers, anxious to serve, to give all of self, to bring to fruition the intermediate life. The harvest will be greater in students, opportunities, life than the wildest dream of your wildest flight. *You have supported every criticism with a do.*

The scope, after all, is not in organization, in room, equipment, or course of study, but in the life of the intermediate, the problem he presents. The leader who meets all needs, and finds the individual for Christ, brings him by wise direction to make his own self-discovery, and to put self into action for the good of the world.

CHAPTER X

THE INTERMEDIATE DEPARTMENT OF THE CHURCH

The church or Sunday school, as it has existed in the past, can no longer satisfy the demands of the present day. Although leaders have tried to "hold tight" to the former type of organization, and have added new material and new organizations for each activity introduced, thus multiplying and overlapping in many instances, it is very evident that we must correlate, coordinate, and cooperate, or the intermediate will scatter his interests over too many fields. A united plan of endeavor is needed to relate his knowledge, interests, and habits to life outside the public and church school, that he may fit readily and effectively into the place assigned and reserved for him in society. He must be trained for leisure time, for Christian citizenship, for industry, to meet twentieth-century conditions.

There must be built an Intermediate Department of the church, inclusive of all organizations dealing with the twelve-, thirteen-, fourteen-year-old. The Junior Department is an assured fact, but the early adolescent is still fighting for breath. When the child reaches the twelve-year stage, he is usually thrust forth into the adult school, or retained during this year for further help in the junior group, is at the end of that time compelled to move in with the assorted ages. The

change is so upsetting and unsettling that many are seriously handicapped for months. They have been introduced to a more complex program, with no opportunity for expression, and the result is disastrous.

Can we not learn from public education a few vital facts? The junior high school is no longer an experiment. It is a reality. This plan assembles the seventh, eighth, and ninth grades in certain schools which are organized for this work. These grades correspond to our Intermediate Department. Children enter here at the beginning of adolescence, when by nature they crave an opportunity to delve into a wide range of study and activity. This is nature's plan of aiding the individual in *freedom of choice.* The work of this age should relate very closely to life, and use every means to develop life. There will be a steady improvement in attendance if there is a broadening of the curricula, a digression from the methods of childhood, provision for vocational guidance, and satisfaction for the needs of the individual of every type. The intention of the junior high school is to give pupils of the seventh, eighth, and ninth grades—approximately, twelve, thirteen and fourteen years of age—their own buildings, and not to place them with pupils of lower or higher grades. The strong argument used to introduce and build these schools is the fact that this age presents peculiar problems which are more readily solved when the pupils are met on their own ground. The objectives of this school are determined by social problems, needs, and purposes, and by the demand that a democracy based upon the needs, problems, and purposes of society, be built.

Religious education will do well to fall in step with the junior high school, to give to the early adolescent a place where the Intermediate Department may be a unit, where worship, information, and expression may be planned to build Christian citizenship. This is the most vital spot in our church life, where the results of the well-organized and well-planned Junior Department must be conserved, and a natural entrance to youth provided.

The intermediates have just been promoted from the Junior Department. Are they to be thrust into the adult school, or are they to have a place where they may develop naturally? Let us conclude that every objection can be met, and that we *must* have a department. How shall it be arranged?

Plan of Procedure. *Prepare the Church* by educational meetings. Engage the interest of the pastor in the enterprise. Ask him, or other speaker, to present the matter at a morning service of the church, not dashing it at the congregation, but in an inspirational address, arousing interest in this age and its needs.

At a Business Meeting of the church, or a meeting of the Church Committee of Religious Education, present the plans of organization and correlation. Be ready at this time to meet all objectors and objections. Believe in preparedness, and let no point pass unanswered. Success or failure will depend upon the result of impressions received at this meeting—hearty response, cool indifference, or perhaps antagonistic disapproval.

Arrange a Meeting for all leaders of intermediate organizations, with every group represented—Sunday-school classes, W. W. G., Scouts, Camp Fire Girls, B. Y.

P. U., or C. E., and all other groups. Invite church representatives—pastor, a deacon, a trustee, superintendent, director of religious education—to be present also. *Discuss unification and cooperation.*

Appoint a Committee who shall prepare and outline the plan of organization, having made note of all concessions and points of disagreement, and who shall carry the plan to each organization for discussion. This committee, with the plan very definitely in mind, and with the answer of every organization in hand, should meet the church group. If the plan meets with approval, adopt it.

The time is now ripe to *bring the plan before the intermediates* en masse. Hold a *banquet,* which shall be an intermediate project in decoration, toasts, etc., asking their permission to use some time to present a matter of great importance to them. At that time, present the definite program, covering the entire field of activities, including all organizations as they dovetail into the general scheme, and outlining all aims and plans of the program. *Nominate the officers* of the new department, who shall be chosen *from* the intermediates themselves, and *by* them. These officers should not be added to those already selected by the various organizations to represent them, but should be these same officers related now in their cooperative capacity: for instance, the president elect might already be president of a Sunday-school class, the first and second vice-presidents elect, presidents of the B. Y. P. U. or C. E,. and of the W. W. G., etc.

Plan a Rally of the Intermediate Department. This might be a combination business meeting and rally. Arranged by the intermediates themselves, it should be conducted by them, under the guidance of advisers. At

this time, the *organization will be perfected,* and the *officers installed.* Help them to plan a snappy, business-like, and impressive session.

The Organization. Opinions vary regarding the kind of organization best for intermediates:

Should it be composed of the intermediates themselves with adviser guidance?

Should it have an older or adult leader who leads the meetings, teaches the lessons, disciplines the group, and plans the expressional activities?

Should all groups be banded together with one aim and purpose—the fourfold life?

Should the intermediates be retained in the Junior Department under apparent necessity?

What relation should the Intermediate Department bear to the Young People's Cabinet and to the church? These and like questions constantly arise in organization problems.

Why should we hesitate to put the intermediates in charge? "We learn by doing." Let them do. The advisers are there to guide, not to guard; to direct, not to subject; and under good leadership, there is but little reason to fear.

The membership and kind of organization will differ with the size of the church, the number of intermediate organizations and clubs; whether the church school has an intermediate department or a loose organization of classes, or a number of strong organized classes, and other conditions of like nature. The following are suggestive plans:

1. **The Council Plan of Correlated Activities.** The church has as its head the pastor. By his side should

work the Director of Religious Education, paid or unpaid, man or woman, but one who has a background of religious knowledge and experience, who knows the modern methods of transferring knowledge into life, and who has as one concept religion and education—educational evangelism. The duty of this director should be to organize the educational system of the church. He will present his plans to the Committee of Religious Education for approval.

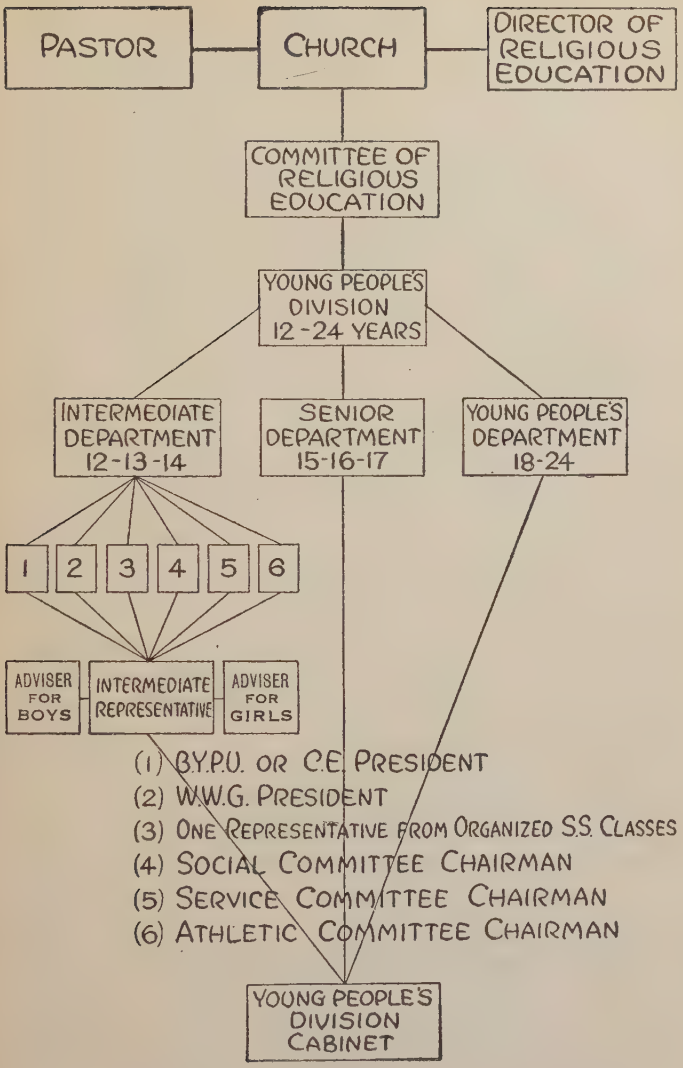
They, the pastor and director, must see the young people's work in its entirety, as a division of the church system. This will include all between the ages of 12 and 24 in church and community. The Young People's Division comprises three departments: (1) Intermediate, 12, 13, 14; (2) senior, 15, 16, 17; (3) young people, 18-24. It is with the Intermediate Department we are concerned.

The Intermediate Council is composed of the representative of the department, adviser for boys and adviser for girls, and the following officers: (1) B. Y. P. U. or C. E. president; (2) W. W. G. president; (3) one representative from organized Church School classes; (4) social committee chairman; (5) service committee chairman; (6) athletic committee chairman.

The six officers named report to the *representative* all matters of interest to the department as a whole relative to department, division, or school.

The representative is a member of the *Young People's Division Cabinet,* and reports to this body. Thus the interests of the young people of the church are one in aim, in purposes, and in development.

The following diagram may clarify:


PASTOR
CHURCH
DIRECTOR OF RELIGIOUS EDUCATION
COMMITTEE OF RELIGIOUS EDUCATION
YOUNG PEOPLE'S DIVISION 12-24 YEARS
INTERMEDIATE DEPARTMENT 12-13-14
SENIOR DEPARTMENT 15-16-17
YOUNG PEOPLE'S DEPARTMENT 18-24
1
2
3
4
5
6
ADVISER FOR BOYS
INTERMEDIATE REPRESENTATIVE
ADVISER FOR GIRLS
(1) B.Y.P.U. OR C.E. PRESIDENT
(2) W.W.G. PRESIDENT
(3) ONE REPRESENTATIVE FROM ORGANIZED S.S. CLASSES
(4) SOCIAL COMMITTEE CHAIRMAN
(5) SERVICE COMMITTEE CHAIRMAN
(6) ATHLETIC COMMITTEE CHAIRMAN
YOUNG PEOPLE'S DIVISION CABINET

2. **Divisional Organization.** Organize a *Boy Division* and a *Girl Division* of the school. When the church has the space for a separate room for each division, it meets the ideal of the church school. Where this is not possible, they may meet on Sunday for joint expression in worship; and as separate divisions during the week for study and recreation. Often they meet as one group for social gatherings as picnics, parties, and organized socials.

Each division elects the necessary officers, with devotion, instruction, social, service, and promotion committees at work.

3. **Central Organization.** This plan has its origin in the church school. The classes of the Intermediate Department are organized with a leader or adviser for boys, and a leader or adviser for girls. The officers are elected from the department, and only two committees are really necessary: cooperation and program.

4. **The High-school Department.** In some churches, because of space, a separate Intermediate Department seems to be inadvisable. Several suggestions may be offered, one of which is the High-school Department. The intermediates are usually the pupils of the junior high, and the seniors the pupils of the senior high school. By combining these two departments into one, a better solution is offered than to thrust all of this age into the adult school, where repression, not expression, for them reigns supreme. There may be not quite the opportunity needed, but by careful planning, the groups may find common interests in the Sunday session, and carry on activities during the week as separate groups, using those helps best adapted to their needs. Just as the senior class in high school has its own interests, study, and activity,

as different from the freshmen, so will this be true in church life. Respect their wishes and expressed desires, and build by observation.

5. **The Young People's Department.** Perhaps even the High-school Department is impossible because of "no room." Is there not a place, somewhere in the building, where the Young People's Division, inclusive of all students from 12 to 24 years, might meet for the development of their own program? Often, this can be arranged where no better plan suggests itself. Here are the same disadvantages as found in the B. Y. P. U. or C. E., where intermediates, seniors, and young people meet together for lack of room, or numbers, or leadership. The younger groups will be subject to the older in leadership, programs, ability, and general expression. They have little or no chance for group or individual development. Again, because they are a department of "young people," they may never become "old enough" to go into the adult division of school or expressional group. It is always difficult to get adults to pass the twenty-four-year mark. This is not so apt to be true where the church is departmentally rather than divisionally graded.

6. **The Last Resort.** Where the school meets in a *one-room* building, and every thought of departmentalization seems far removed, the intermediate must still have his chance. Too often, the rural or mission school is not only the *one-room* building but the *one-man* school. The superintendent is elected because of willingness, rather than fitness, and out of a busy, busy life, he gives what he can. He falls into the habit of the same order of service, same hymns, same time for everything.

A rural school, recently visited, boasts the same super-

intendent of "twenty years" ago. His session is *just as* "twenty years ago." Where are the young people of twelve to thirty years? Not there! Do you wonder? They need life, and monotony is death to them. It has become "too much," and they are gone. No opportunity had been given to *participate* in the session, or they might still have been part of the church life. A young man said, "We tried to do something, but they did not need us, so we are tired of trying."

There are so many places to use these young people. A building superintendent plans and oversees his work. He *trusts* those whom he has employed to carry their work to completion, and so to follow the specifications that every part dovetails with every other. The church-school superintendent has intermediate, senior, young people, and adult group leaders. By assigning one Sunday each month to a department, there could be *pupil participation,* leader direction, and supervision. His task would be lightened, and all have an interest in the church growth. It is easy to say, "It cannot be done," but it *has been tried* and with success.

This, of course, applies only to the Sunday session. There is nothing to prevent the classes of any department in a school of any size from carrying out a worth-while program of activity during the week.

True, the objection will be raised at once that neither *time, space,* nor *transportation* facilities are available for mid-week group meetings. Let us reason only with

Time. Lack of room coupled with the high cost of building material and labor, rise in school population, and educational advantages of the "work-study-play plan" of the public-school system have led many Boards of

Education to adopt and adapt this method. It is also recognized as the "duplicate school," the "companion class method," the "alternating school," or the "platoon plan." Whatever may be the name, the purpose is much the same, to make a more efficient use of the building, and by thus making possible the discontinuance of the enemy of good education, "part-time classes," to improve instruction and instructed.

Can your church make use of this plan, not in its entirety, but by some adaptation?

Divide the school enrolment according to children's, young people's, and adult divisions. By an earlier and a later time of arrival and departure, the church makes the more extended use of the building during the week and on Sunday.

A. The Plan for a One- or Two-room School.

Sunday:

9.30-10.30 A. M. *Young People* of the school. (12-24 years.)

10.30-11.00 A. M.

a. Study period for the adult group.

b. Cradle Roll and Beginners in opening service of school.

11.00-12.00 A. M.

a. Preaching service.

b. Young people remain.

c. Adults make this their devotional service—no extra needed for S. S.

d. Cradle Roll and Beginners are at the story and quiet-play period of their school.

By this arrangement parents can (1) bring their little ones with them; (2) be relieved of responsibility for the preaching service,

assured their children are receiving religious training; (3) enjoy the privilege of Bible study and make the one devotional service count for church and Sunday school. The superintendent might be on the platform with the pastor.

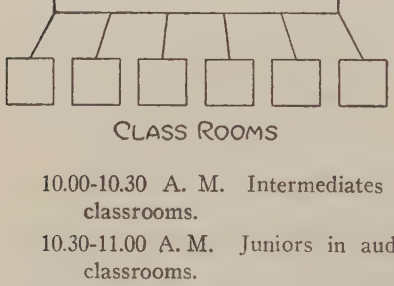
12.00-1.00 P. M.

a. School for Primary and Junior groups.

b. If there is room enough without interference, the B. Y. P. U. or C. E. could be held at this time.

B. Another Sunday Plan where an Auditorium and Four to Six Classrooms Are Available.

9.00-9.30 A. M. Young People (18-24 years) in the auditorium. Seniors (15, 16, 17) in classrooms.



AUDITORIUM
Y. P.—9.00-9.30 A. M.
Seniors—9.30-10.00 A. M.

CLASSROOMS
Seniors—9.00-9.30 A. M.
Y. P.—9.30-10.00 A. M.

10.00-10.30 A. M. Intermediates in auditorium. Juniors in classrooms.

10.30-11.00 A. M. Juniors in auditorium. Intermediates in classrooms.

11.00-11.30 A. M. Adult Bible classes in auditorium for study. Cradle Roll, Beginners, and Primary in classrooms.

11.30-12.00 A. M. Adult groups meet in auditorium for worship with Junior, Intermediate, Senior, and Young People, who should be urged to stay with places assigned to each group.

Cradle Roll, Beginners, and Primary meet in classrooms for study, play, story, etc.

C. During the Week.

Though space is not available, *time* is. The following outline is suggestive only, but has been found successful:

1. Tuesday: 7.00-9.00 P. M. Intermediate group (perhaps Seniors also).
   - *a.* Devotion.
   - *b.* Recreational groups (Scouts, Camp Fire Girls, or organized play).
   - *c.* Study—B. Y. P. U. or C. E. topics (W. W. G. study included).
   - *d.* Expression (debate, pageant, drama, discussion, etc. W. W. G. programs used on Mission night).
2. Wednesday: 7.00-9.00 P. M. Adult group.
   - *a.* Devotion—prayer service.
   - *b.* Study (Bible, missions, church history, denominational, etc.).
   - *c.* Business meetings.
     (1) Trustees, (2) deacons, (3) women's missionary, (4) church.
3. Thursday: 7.00-9.00 P. M. Young People (may include Seniors). Use same plan as outlined for Tuesday.
4. Saturday afternoon: Primary and Junior Groups.
   - *a.* Week Day Church School Session.
   - *b.* Use the "Three Session Series" as prepared by the A. B. P. S.
   - *c.* Write to the Department of Church Week-Day School—A. B. P. S. for help.

Use the Building to Save Time. The church proper may become the auditorium, where devotional services (opening and closing of Sunday school, B. Y. P. U., or C. E.,) may be held. This is the place for pageants, Scripture recitations, debates, and other forms of oral composition.

Two or three classrooms should be planned, thus making possible departmental instruction. Intermediates, seniors, and young people, for instance, need certain information in hymn, Scripture, story, general or current applications that cannot be taught when with the general group, or adult school.

A small church, able to pay very little for pastor or improvements, was aroused, however, by the large number of girls and boys of twelve to twenty who had become interested in the church. The pastor's wife talked with her father, who was an architect, and for a very small sum plus willing hands, the change was made on the first floor, as follows:

A was the original Sunday School room. It was retained as the adult division.

B, C, D, was the new portion. It was of fair length, though the width could not be made very great.

C was the kitchen. The lines within show the location of the sink and gas stoves. The lines without locate the windows, which were high, and curtained. Three screens were made and placed before the "signs of the kitchen." These screens were built in three sections: the middle part, compo-board painted for blackboard use; the other sections, dark green denim for pinning pictures. Thus was the kitchen converted into the Beginners' Department, without the usual signs in evidence.

B was assigned to a large class of girls, and *D* to a like class of boys. In a short time, these two classes moved—the boys to the parsonage, and the girls to a near-by home. They wished to "give the Primary and the Junior Departments a chance," and gave their beautiful rooms. They had learned service, and the meaning of being "big brothers and sisters."

In another rural church, the pastor discovered a large roomy loft which was owned by the pigeons. By placing landings and flooring, three stories were added to what had been one room only.

The cellar was excavated, admitting light and adding space for Beginners, Primary, and Junior Departments. The Intermediate Department occupied the second loft floor. There were four classrooms, and one large assembly-room. This auditorium was used for opening service, and at a given time, an electric bell sounded. The intermediates marched out to their respective classrooms —two for girls and two for boys. The men's class, which had met with the adult division for devotion, now took possession of the auditorium for the lesson period. The intermediate classes were dismissed from classrooms, thus avoiding confusion, disorder, and loss of time. The auditorium is the midweek meeting-room, and is used for all large gatherings of the department.

The "duplicate plan" provides for the *use* of rooms, and in order to avoid confusion a well-planned roster should be supplied by the superintendent to his teachers, The auditorium instruction is given to large groups, who are of the same grade, or department. The *nature* of the teaching determines the group, and the size of room needed for instruction.

Oral English is conducted very satisfactorily in the auditorium. Declamation, public speaking, debates, formal and informal talks have a better setting when the group is larger than that of the class. The auditorium thus provides the stimulus necessary to the best efforts of the individual. The student learns to address his equals—to watch for the expression, attention, and interest of his listeners. This is *socialized recitation,* which removes the autocratic judgment of the teacher, and makes him part of the group and judged by them. A plan of this kind is dedicated to the task of giving an education in an atmosphere that is congenial, and that calls forth for development and guidance the creative and imaginative powers of the individual.

Equipment. The building of the department means a separate room, which may be used as an assembly-room or auditorium, and three or six classrooms. (This is, perhaps, somewhat different from the usual suggestion of four or six classrooms, but it seems advisable to divide by grades, 7, 8, and 9, rather than numbers, boys and girls, etc.) It is not necessary to restate the reasons for a separate department. The future of the Sunday school and the church depends upon it.

The Auditorium. The room should be large enough to be used as a lecture-room for the group, to hold all the intermediates, or as an adult classroom.

It should be light, with many windows, well placed, and the walls painted in pale buff or blue. Pretty curtains will add to its attractiveness. The intermediates enjoy planning the furnishings of their rooms. Select the best *pictures,* those which appeal to this age, pictures of health, of life, of service.

The *chairs* should be comfortable, and rubber-tipped. The boys can paint the chairs in the color desired. This will give opportunity for service, and lend individuality, as well as save expense. They are quite capable of adding the rubber tips, whether purchased ready for use, or cut from old overshoes or tires.

A *screen* will be needed for pictures. The shortest distance between the subject and the mind is by way of the eye. There is a new screen, fastened on an easel, which can be used during the day without darkening the room. No slides are needed; any material (postals, flowers, page of a book, songs, specimens) can be used with its companion machine.

Only the best *hymn-books* should be selected. The ideal, of course, is a book for every student, but where that is not possible, one for every two will suffice. Music makes an indelible impression. Do not fail to build the worth-while hymns into life. Save a few dollars and lose the best in music is a poor motto. In this connection, the *department orchestra* is suggested. The superintendent should become well-enough acquainted with the pupils to learn their musical desire and ability. A leader, once found, may develop real talent. This leader will know what instruments should next be added to the ensemble for the sake of richness of tone, will find what instruments are in the homes of the students, who can use them, and how well each is adapted to the chosen instrument.

Bibles are not omitted from a well-planned auditorium. If we are to *teach* the Bible, it must be within reach. It is not enough to have Bibles in the classrooms. They are needed in the auditorium for reading and reference.

Other furniture, *rugs, desk,* additional *chairs,* will of course, be added, and again the intermediates should be urged to cooperate in their selection and purchase.

Classrooms. The size and kind of classroom will be determined largely by available space, light, number to be accommodated, the use for which it is intended, and the money which can be spent: in brief, by the vision of the church representatives.

These rooms are for class use, for study, interpretation, and expression. The cheaper plan is to provide a table for the teacher, and chairs for the students. The better plan places a desk, flat-topped, and with drawers on at least one side, for the teachers, and desk-chairs, with the extension arm for note taking and drawing for the students. This arm, of course, is dropped when not in use.

If the Primary and Junior Departments have followed the suggestion that each student be provided with a Bible upon graduation to the next department, only a few copies will be needed for supplementary use. Each intermediate should be urged to bring his own Bible, as he would carry his text-books to high school.

To avoid divided interest and interruption, an opening should be made in the classroom door. The secretary, or any other messenger, will place notes, cards, etc., upon the ledge provided for this purpose. A ledge of six inches on each side of the door will answer the need. Through the narrow opening, or slot, the messages reach teacher or secretary, and no word is spoken, nor is the door opened to distract attention.

A book-rack, made by the boys, and placed upon the teacher's desk, will add to the appearance, and provide

an excellent means of having reference books where they may answer the need of the moment.

In a class using Course VII, "The Great Leader," books on the life of Christ, the geography of the land, Christ as man, as Saviour, in the experience of men, books of poems, etc., will be found helpful.

For the class on "Old Testament Leaders," books of reference on the leaders studied, poems, geography, and perhaps a scrap-book of quotations could be made available.

The class on "New Testament Leaders" will find many available books on Paul, his journeys, literature for memorization, as well as on the other leaders. A harmony of the Gospels should be at hand, and the best commentaries.

No room is complete without a *blackboard* and *maps* for class study. For the classes which cannot afford to purchase a blackboard, it is well to remember that it can be easily made of compo-board and painted dark green or black. It may be large and framed, fastened on the wall, or built upon an easel, or small, so light that it is easily handled by the teacher as she presents the lesson. *Maps may be made* by the students in putty, paper, or plaster, and used as relief-maps, on muslin or upon heavy paper, in crayon outline, or painted in white outline on black cloth. New places may be added as studied.

Of course, enrolment and attendance cards, reports, supplies for expressional work, books for reference and reading will be needed, but these will be discussed under *Special Rooms,* although they are part of the classroom equipment. These rooms will contribute much to the enriched training of the students. The number of

"specials" will depend upon the aims of the department, and the resources of the church. It may not be necessary to have any extra rooms, if thoughtful attention is given to the rooms already in use.

One of the most important needs of the (any) department is a place where the business may be successfully transacted. A separate room should be available, near the church-school entrance, where the office may be planned. To be sure, each department will need its own secretary, but in order to correlate all, a general office is needed. If two flat-top desks are purchased and placed back to back, there will be ample room to keep all the records of each division. To the Children's Division might be assigned one tier of drawers; to the Young People's Division, another; to the Adult Division, the third; and the fourth could be used by the school secretary for general material. To each *department* could be assigned a drawer.

It will be remembered that the average desk has a deep drawer on one side only, with but one above it. The deep drawer has been assigned to the Organized Adult Classes in one desk. This will give ample room when folders are used for each class.

The two desks, so placed, provide a large table for committees, plans, discussions, etc.

No office is complete without a filing cabinet, in which a complete record of *every* student, *belonging* and *dismissed,* is kept. For this purpose, enrolment cards are provided. Several "Attendance Systems" are on the market, but a very simple card of uniform size (3 x 5) built upon the card of many public-school systems is here given.

Date of Birth

Parent's Name	Day	Month	Year	First Name	Last Name

Residence	Native Country (Child)	Father

Religion

Admitted

Date	Dept.	Teacher

Sunday School

Date	Dept.	Teacher
Dismissed	to	
		Church
	City	State

These cards are kept in duplicate, one in the files of the department teacher, and the other in the office. When a student moves from the neighborhood, one of these cards, together with the report and individual record sheet (if these are so kept) should be enclosed in an envelope and with a note of introduction sent to the pastor, or superintendent, of the school near which the intermediate is moving. Too many are "lost in the moving."

Each intermediate teacher keeps a record of each student, and is responsible for the cards. Her roll-book and Class Record of Attendance are placed at the door for the secretary, who returns the department records to the school secretary. These are returned to the teacher *before* the opening of the next study session. The suggested Class Record as here given, will fit into the roll-book and should be kept as the first page therein.

The *Office* or *Secretarial Desk* of the Intermediate Department is part of the general office, although a table at the rear of the intermediate auditorium would be helpful, where the secretary may carry on his work during the session.

Very slowly we are learning to *budget our offerings.* The intermediates will soon learn the way of "the cheerful giver," if they are so taught. Provide each member of the department, in whatever organization he may be found, with an envelope, and into this envelope he should place *all* he gives to current expenses and to missions. The Board of Education of the church will apportion to each organization, according to its needs. We must teach the intermediate, who is the church of tomorrow, to run the church home and business, as carefully as a Christian runs his own home and business.

When a class is ready to go from the Intermediate to the Senior Department, the new teacher should have access to all data and information, such as records of the interests and ambitions of each student. The new department offers a tentative program until the student is adjusted, and knows just what work he needs and what organizations will best fit him for service.

The *Record Sheet* is here suggested. This system is really much more simple than the roll-book, such as has been used. These sheets are kept in a loose-leaf book, but are removed and filed at the end of the year, thus giving a complete record of every student. In the end, it is less expensive, as only the sheets are needed each year.

The report may be duplicated on a 3 x 5 card, and given to the student at the end of each quarter. Until we put the church school on at least the same educational basis as the junior high school, we cannot expect our intermediates to respect it.

EXPLANATORY NOTES ON RECORD SHEET SHOWN ON PAGE 190f.

OBJECTIVE: THE FOURFOLD LIFE

1. Attendance will include Sunday and Group Activities.

2. In marking attendance use O to express absence; Ø excused absence; / lateness.

3. Missionary Activities include community, home, and foreign effort.

4. History includes Bible, church, denominational, interdenominational, and missionary history.

5. Preparation means study of lesson at home.

RECORD SHEET

Parent's Name	Date of Birth Day	Month	Year	First Name	Last Name

Residence	Native Country (Child)	Father
	Department	
	Day School	Grade

Record of Attendance: Year 19.....19.....

	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.
Sunday School												
Worship												
Expression												

Report for Month of	September	October	November	December	January	February	March	April	May	June	July	August	Remarks
Sessions Present													
Sessions Absent													
Sessions Late													
Conduct													
Effort													
Standing													
History													
Geography													
Church Activities													
Missionary Activities													
Preparation													
Expression — Oral													
Expression — Written													
Expression — Creative													
Grasp of Course													

CLASS RECORD OF ATTENDANCE

DEPARTMENT: Intermediate

TEACHER: Miss Alice Snyder, _____ Street, _____ City, _____ State

	Date	No. on Roll	No. Pres.	Visitors	% Attend.	Offering	% for Term
First Quarter							

	Date	No. on Roll	No. Pres.	Visitors	% Attend.	Offering	% for Term
Second Quarter							

	Date	No. on Roll	No. Pres.	Visitors	% Attend.	Offering	% for Term
Third Quarter							

	Date	No. on Roll	No. Pres.	Visitors	% Attend.	Offering	% for Term
Fourth Quarter							

% Attendance for Year
Total Offering for Year

*% Number on Roll
Number Present (Members)

*% of attendance = number present divided by number on Roll.

6. Creative Expression is the initiative of each student, or *self*-development.

The Library is a splendid addition to the special rooms, and is much needed by each department. It is small wonder that girls and boys have made the church-school library almost a thing of the past; but should we trust, worthy as she may be, the public librarian to meet our church school needs?

This room should be large enough to accommodate a large group at any one time. A library teacher may be assigned to this room, and it should be understood that the library is open after school hours for reading, reference, and study. Any book may be retained by a student for two weeks. Here is a splendid opportunity, which should not be overlooked, for life guidance. Reading is one of the real foundation-stones of life, and we must remember our motto, "If you read this, you cannot read that." A combination library, reading, and music-room is one of the greatest needs in our department work.

The school and the city libraries should be utilized to the fullest in developing the larger activity of the student. The intermediate teacher is challenged to bring his students into contact with the best thought of today, as well as of the past. The library is the means to this end.

Questions of Vital Interest to the Department

1. Does the church make provision for the play life of its young people?
2. Does the community plan wholesome amusement for its young people?
3. Is space for play necessary?

4. Does it pay to provide simple play apparatus within the building, and to use some outdoor space for tennis, croquet, quoits, etc.?

5. Should a separate toilet be provided for girls and for boys?

6. Are the department rooms warm when the students arrive in winter, and aired to cool in summer?

7. Are rural schools using out-of-door opportunities for space and service?

8. Can the one-room school be equipped?

9. Should every church have: (1) Library and reading-room? (2) Books of best readable literature? (3) A victrola and best records? (4) Fine pictures selected by the students under guidance? (5) Home touches as flowers, curtains, table for reading-room, floor lamp for piano?

10. Should Parent-Teacher Associations be organized to take an active interest in the church and school welfare?

The Summary. The essential feature in the organization of the intermediate groups as a department is that the students be placed according to their varying capacities and interests.

We cannot eliminate organizations already at work, but we can suggest their coordination, as:

1. Beginning with the organized class, individual study and prayer is urged, and the teacher, by adroit questioning, finds a possible means of student development.

2. The organized class becomes the medium through which social, physical, educational, and spiritual needs are met. The student goes forth to apply the truths of the lesson in every-day life.

3. When the department is a whole, each organized class is a unit, and carries its activities into all fields, as

(1) The membership of the B. Y. P. U. or C. E. is thus the same as that of the department. "The Young People's Society ought to be the Sunday school at work" (Cope).

(2) The Scouts, or like organizations have all the boys of the department in the membership, thus providing one of the avenues of physical and citizenship development. The girls of the department are members of the Girl Scouts, Reserves, Camp Fire Girls, or similar group. The playing opportunities are the most important allies of the Sunday school. Each class is a patrol in the Scouts, and membership in one is based upon membership in the other.

(3) The W. W. G. is part of the plan through its affiliated Sunday-school classes. Each class may become a chapter in the W. W. G. The same is true of the boys' missionary organization.

(4) Where none of these extra organizations exists, the Sunday-school class should develop a well-rounded program of activities, building through the department, church and kingdom loyalty, helping the intermediate to find his way through the organizations to a well-balanced life. Class purpose takes the place of organization loyalty, of individual loyalty to a given organization to the exclusion of growth, and cooperation supersedes competition.

Without proper buildings, equipment, text and reference books; with new courses prepared and in preparation; with teachers to be trained for the new type of organization, progress will be necessarily slow at first. Yet,

wherever intermediate leaders are gathered together, they with one consent, agree that until *life* and not *organizations,* completion and not competition, rules, we are retarding progress.

Society is beginning to realize that we need to select and train *our best* for the duties of leadership. There can be no Christian democracy without great and wise Christian leadership—trained to meet the need of the hour.

The duty of the intermediate leader, then, is to enable youth to realize what it means to live in society, to appreciate how men have lived and do live together, and to understand the command "Thou shalt love thy neighbor as thyself," with the admonition, "Bear ye one another's burdens."

Youth must develop the abilities, attitudes, and ideals, that will qualify him to take an intelligent and effective part in the life of the home, the church, the community, the nation, and the world.

BOOKS FOR LEADERS AND MOTHERS

"The Challenge of Youth," Stearns.
"The Intermediate Department," Foster.
"Leaders of Youth," Harris.
"Psychology of Early Adolescence," Mudge.
"The Girl and Her Religion," Slattery.
"The Girl in Her Teens," Slattery.
"Girlhood and Character," Moxcey.
"Womanhood in the Making," Eggleston.
"Leaders of Young People," Smith.
"Brothering the Boy," Raffety.
"One Girl's Influence," Speer.
"Fireside Stories for Girls in Their Teens," Eggleston.
"Problems of Intermediate and Senior Teachers," Foster.
"Teaching the Youth of the Church," Maus.
"Youth and The Church," Maus.
"The Psychology of Adolescence," Tracy.
"The B. Y. P. U. Manual," White.
"Intermediate Handbook," American Baptist Publication Society.
"Leadership of Girls' Activities," Moxcey.
"Young People's Department of the Church," Nuss.
"Evangelism of Youth," Gage.
"Personal Work for Personal Workers," Johnston.
"A Church School Program," Chalmers.
"Church At Play," Richardson.
"Games and Recreations," Smith.
"Good Times for Girls," Moxcey.
"Three Gifts of Life," Nellie M. Smith.

"The Use of the Story in Religious Education," Eggleston.

"The Religious Education of Adolescents," Richardson.

"The Revolt of Youth," High.

"What Ails Our Youth?" Coe.

"Hero Stories," Bailey.

"The Intermediate Department," Foster.

"Organization and Administration of the Intermediate Department," Harris.

"Leaders of Girls," Espey.

"Handbook for Workers with Young People," Thompson.

A FEW BOOKS FOR INTERMEDIATES

"The Three Weavers," Johnstone.

"In the Desert of Waiting," Johnstone.

"Ice Breakers," Geister.

"When You Enlist," Slattery.

"The Heart of the Open Door," Platt.

"A China Shepherdess," Applegarth.

"The Heart of the Rose," McKee.

"The Quest of the Best," DeWitt Hyde.

"The Splendid Quest," Mathews.

"Land of All Nations," Seebach.

"Adventures in Brotherhood," Giles.

"Uncle Sam's Family," McConnell.

"The Blue Flower," Van Dyke.

"Beautiful Joe," Saunders.

"Black Beauty,"

"The Syrian Guest."

SUGGESTIVE NAMES FOR INTERMEDIATE ORGANIZED CLASSES

Junior Agoga.
Always.
Armor Bearers.
Band of Hope.
Beacon Lights.
Ben Hur.
Boosters.
Branches.
Builders.
Busy Bees.
Cadets.
Character Builders.
Lifters.
Pathfinders.
Reapers.
Sentinels.
Soldiers of Christ.
True Blue.
Chevaliers.
Courtiers.
Christ's Followers.
Church Helpers.
Crusaders.
Daniels.
Ever Ready.
Fidelity.
Followers.
Friends of Jesus.
Gleaners.
Helpers.
Loyal Guard.
Philadelphia Class.
Reliable.
Square.
Stalwarts.
Willing Workers.
Helping Hand.
Heralds.
Junior Baraca.
Junior Philathea.
Kingdom Builders.
King's Messengers.
King's Standard Bearers.
Knights of King Arthur.
Knights of the King.
Knights of Honor.
Learners.
Lend a Hand.
Messengers.
Pleasant Word Circle.
Royal Guard.
Soldiers.
Sunbeams.
Young Christians.

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